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WE BELIEVE IN IMMORTALITY

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We Believe in Immortality

AFFIRMATIONS BY ONE HUNDRED MEN AND WOMEN

Edited by
SYDNEY STRONG



PUBLISHED IN NEW YORK BY
COWARD-McCANN, INC.
IN THE YEAR 1929

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*To my mother, wife and children, in whose eyes I
have seen radiant gleams of immortality, and in
whose lives witnessed abundant revelation.*

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PREFACE

In bringing together these brief statements giving the heart of mental attitudes toward the idea of immortality, the editor believes that he is satisfying a deep popular interest. Not long ago, the *New York Times* ran an Easter symposium, "Immortality: What I Believe" and the *New York World* brought together a series of answers from eminent men, British and American, in reply to the question, "Is Death the End of All?" The *London Daily News and Westminster Gazette* last year carried on a daily discussion on its editorial page, lasting a month, under the heading "Where Are the Dead?"

The present collection is one of meditated opinions. The contributors have not known what the others were going to say. This has made for independence of thought, and instead of the repetition and duplication that any editor fears in collecting opinions, the replies revealed a variety of opinions and faiths growing out of personal experience and needs.

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PREFACE

The method of arrangement of the replies has been the simple one of placing those of the greatest brevity first, so that as the discussion of the subjects unfolds, the statements lengthen. The editor sends the book on its way knowing that it will find its public among the clergy, teachers, social workers, and college students and that it will be a boon to all who consider the perplexing question of personal immortality in time of bereavement.

Statements marked with an * appeared in the symposium on immortality printed in the *New York Times*, and to the editors of this paper acknowledgment is due for permission to reprint.

January 1, 1929.

S. S.

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WE BELIEVE IN IMMORTALITY

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IMMORTALITY

Hymn to the Soul

Beauty may wither
And beauty may die
But the soul of beauty
Endureth forever.

Flowers may wither
And flowers may die
But the soul of the flowers
Endureth forever.

Lovers may wither
And lovers may die
But the soul of love
Endureth forever.

Mortals may wither
And mortals may die
But the soul which is God
Endureth forever!

RUTH LE PRADE.

IMMORTALITY

I believe with all my being—mental, spiritual, physical—in immortality, because we are a part of God, and partake of his nature.

EMMA BAILEY SPEER,
National Board, Y. W. C. A.

IMMORTALITY

I am glad to have this opportunity of recording publicly my *unshakable belief* in immortality. It has *always* been my profound conviction that the soul of man is destined to eternal life, and that conviction is stronger today than ever before.

NATHAN STRAUS,
New York City.

IMMORTALITY

I do not worry about immortality. Either the universe is founded in righteousness, or it is not. If it is, there must be a hereafter, both for human beings and for animals, since millions of them never get justice here. If it is not, I do not wish to continue.

ALICE STONE BLACKWELL,
Boston.

IMMORTALITY

My greatest grounds, I think, for belief in immortality are the whole spirit and atmosphere and quality of the life of Jesus. Everything connected with his life and teaching seems to have the quality of the eternal in it and to imply faith in the immortal life.

HENRY CHURCHILL KING,
Oberlin College.

IMMORTALITY

One of my grounds for believing in immortality is that this belief helps to solve the great problems of life. Under this condition that we are immortal it is easier to find answers to the problems of suffering and of sorrow. This belief also seems to me to correspond to the evidence of our capacity of growth.

*CHARLES F. THWING,
Western Reserve University.

IMMORTALITY

From "Sinaloa"

And so at last, it may be you and I
In some far azure Infinity
Shall find together some enchanted shore
Where Life and Death and Time shall
be no more
Leaving Love only and Eternity.
When each concession Time from Life
has wrung,
Like outworn garments from the Soul be
flung,
And it shall stand erect, no longer bent,
Slave to the lash of Life's environment.
Even this great world of ours may shrink
at last
To some bare Isle Blanca of the past—
A rock unnoticed in the mighty sea,
Whose solemn pulse beat marks eternity.

DAVID STARR JORDAN,
Leland Stanford Jr. University.

IMMORTALITY

I believe in personal immortality because of a deep inner conviction based upon personal experience. Most of this experience involves relationships of lasting love for other people. The death of my own parents within a day of one another completely wiped out preëxisting logical bases for immortality and replaced them with an utterly indescribable but completely convincing and satisfying realization that personal immortality exists. Such experiences are not transferable but are probably the most comforting and sacred realization that can come to any of us.

*CLARENCE C. LITTLE,
University of Michigan.

IMMORTALITY

In all nature startling transformations take place while nothing is annihilated. Ice becomes water, water becomes invisible vapor; fire consumes wood, but the elements in the wood pass into another form with no loss whatsoever. Fundamental changes momentarily take place on every side and yet, from the beginning, nothing in the physical world has been destroyed.

We cannot escape the belief and convictions that inevitably "this mortal shall put on immortality" with no loss of that which here on earth belongs to personality and character.

*JAMES L. BARTON,
American Board of Foreign Missions.

IMMORTALITY

I can state very briefly that my grounds for belief in immortality are based wholly upon a belief that we are living in a moral and spiritual order of universe and that in itself gives us intimation and promise of immortality. It is a conviction that is a part of the warp and woof of my life. I do not think that there would be any immortality worthy the name that is not personal. Immortality that is not personal is a concept that has no meaning whatsoever for me.

JOHN GRIER HIBBEN,
Princeton University.

IMMORTALITY

I must live after this life because God lives. He has been building up in me a part of himself. These values may change but they cannot cease to be. Death is an incident in their growth and adjustment.

He has given an illustration of my possibility in the person of Jesus. We may differ on many things about Jesus, but it would be quite impossible to think of him as not being alive.

The spiritual intuitions and aspirations of all ages stand up as witnesses that cannot be brow-beaten. This life is transitory: the other life must be permanent to satisfy both God and ourselves.

PETER AINSLIE,
Baltimore.

IMMORTALITY

My reason demonstrates these propositions: The human soul is a spiritual and indivisible substance; therefore, it is incorruptible; therefore, it could cease to exist only through annihilation by its Creator—a contingency which is more than improbable. History assures me that Jesus Christ rose from the dead, demonstrating that His soul did not perish when separated from His body. The resurrection proves that Christ was God. Therefore, He spoke with knowledge and with truth when He declared that the souls of men live after death. Hence my belief in immortality is not wishful faith or trust. Fundamentally it is intellectual.

*JOHN A. RYAN,
Catholic University, Washington, D. C.

IMMORTALITY

I believe in personal immortality because such a belief seems to me the noblest expression of faith of which humanity is capable, and because it recognizes as the basis of man's origin something more than the caprice of a moment or the whim of an idle hour. Because the flesh is weak and bones are brittle, I believe that physical identities as such will be lost in immortality, but that the essence of what we were will remain with full power of recognition toward similar and kindred spirits. Moreover, I am fond enough to hope along with this state for an exchange of values of which beauty for ashes is by no means the least.

On Going

A grave is all too weak a thing
To hold my fancy long;
I'll bear a blossom with the spring,
Or be a blackbird's song.

IMMORTALITY

I think that I shall fade with ease,
Melt into earth like snow,
Be food for hungry, growing trees,
Or help the lilies grow.

And if my love should lonely walk
Quite of my nearness fain,
I may come back to her and talk
In liquid words of rain.

COUNTEE CULLEN.

IMMORTALITY

I think of Immortality in terms of the apparent purpose of life on earth. I therefore think of man as created for growth toward a divine perfection because he has somewhat of God within him, albeit the mud of his animal origin still clings to his feet and impedes his progress. I think of life as the challenge to such a mastery of his situations as shall enable man's spiritual nature to triumph over the physical and the material, and of death as the open door to eternal freedom to grow untrammelled by the restrictions of the earthly environment.

KENYON L. BUTTERFIELD,
Michigan College.

IMMORTALITY

My thought on personal immortality is easily explained. I do not know. I do not see how any one could know. Our whole basis of knowledge is so relative and contingent that when we get to argue concerning ultimate reality and the real essence of life and the past and the future, we seem to be talking without real data and getting nowhere. I have every respect for people who believe in the future life, but I cannot accept their belief or their wish as knowledge. Equally, I am not impressed by those who deny the possibility of future life. I have no knowledge of the possibilities of this universe and I know of no one who has.

*W. E. B. DU BOIS,
Editor of The Crisis.

IMMORTALITY

It seems to me that super-usual phenomena (if I may coin a phrase) which some people believe indicate the persistence of personality after the change of bodily death, should not be considered as evidence of survival, until every possible normal explanation of them has been offered.

In other words, phenomena should be put through a sieve to see whether they can pass the meshes of chance, coincidence, the subconscious, telepathy, clairvoyance, etc., etc. *If* anything remains in the sieve which cannot be disposed of by these normal explanations, it is time to consider the super-normal. For my own part, I think something does remain in the sieve; and I, for one, believe that what remains indicates the persistence, after bodily death, of memory and will, which two constitute personality.

MARGARET DELAND,
Boston.

IMMORTALITY

I know of no statement in the Bible more strongly supported than that our Savior will return and set up His Kingdom on Earth. If this is not true we are in darkness and death forever. I have a birthday motto:

“Saving Grace is Confidence in Jesus.”

I like the word “Immanuel,” which being interpreted means “God with us.” He is with us and with every beautiful thing of His creation. I know not what others may call it, but it is vastly more than a dream to me—I live with it.

It seems to me that I was present on the third day when Jesus was resurrected and that I am permitted to be near to Him, and this is *why* I am assured of personal immortality. And what a blessed hope it is.

JAMES H. CHASE,
My 97-year-old friend.

IMMORTALITY

As a boy in a normal Protestant home, I was taught to believe in a future life. As I grew older, I came to have very real doubts concerning it and for a time disbelieved.

The chief argument against it was the fact that scientifically we had never known consciousness apart from brain.

However, I now believe that there is a life after death. I believe because I believe in a Christ-like God and immortality seems necessary to complete his love. Also, I am convinced that there has accumulated a body of evidence which, while not conclusive, tends toward proving an after life. This body of evidence is that accumulated by the two psychical research societies, in England and America.

Because, then, of what I think about God and because of these investigations, I would count myself a believer in personal immortality.

EDMUND B. CHAFFEE,
Labor Temple, New York City.

IMMORTALITY

I believe in personal immortality for the following reasons:

The testimony of science to a world that is rational and trustworthy.

The testimony of religion to immortality is far stronger than that of science.

The testimony of the great leaders of the race. Thus, Socrates can say, "Then beyond question the soul is immortal and imperishable and will long exist in another world."

The testimony of Jesus Christ. He based His life on the eternal. It was this faith in the spiritual and eternal that made Jesus what He was.

The testimony of the character of God. As John Fiske says, "I believe in the immortality of the soul as the supreme act of faith in the reasonableness of God's work."

The testimony of experience. Faith in a future life is progressively verified by an expanding spiritual experience in the pres-

IMMORTALITY

ent. The present life, if it be truly spiritual, is eternal.

*SHERWOOD EDDY,
Editor, The World Tomorrow.

IMMORTALITY

A distich which I came upon in boyhood days in the writings of Edgar A. Poe, with its suggested connotations embodies my views of the future of the human race. "Can it be fancied that deity ever vindictively made in his image a mannikin merely to madden it?" Is it credible that all the great souls who have blessed our earth were born and developed merely to be plunged into the darkness of an unending night?

The faith of the choicest spirits, the most enlightened of mankind, *must* have been given for a purpose. The testimony of our Lord Jesus Christ, the only one who knew, is decisive. He came to bring Life and Immortality to light in the gospel.

"Still we believe and still we hope
That in a world of larger scope,
What here was faithfully begun
Will be completed—not undone."

ARTHUR H. SMITH,
Sixty years in China.

IMMORTALITY

“To pitch this life high, does it not mean to develop all the nobler powers and trust them to the uttermost? Thus the man has lived. At last the moment comes when life strikes hard on death. For that moment, too, comes the word, ‘Pitch this one high.’ That means that he is to summon his best, that he is to keep on as aforetime with his face toward the light—he is to keep on—hoping, loving, daring, aspiring.

“And then comes the sudden silence, and to us who watch the brave ongoing all things seem possible. All things seem possible save that there should be no path for these patient feet.”

These words from Samuel McChord Crothers’s “The Endless Life” seem to me to be unanswerable. Is it reasonable to suppose that the “accident of death” means an end to the nobler powers? It is far easier for me to “believe” than not believe in immortality.

*MARY E. WOOLLEY,
Mount Holyoke College.

IMMORTALITY

I do not rest my faith in personal immortality on any such miracle as is traditionally associated with Easter Sunday. I rest my faith in personal immortality not on the single miracle of the physical resurrection of one man but on the eternal miracle of the spiritual birth or rise of men.

I believe that man is made in the spiritual likeness of the Eternal, and that life means an ever closer approximation to the imperishable elements of life. I do not believe that man is set upon earth to rise to the sublimities of love and truth and goodness by the hard, steep pathway of their sacrificial quest—only to be doomed to extinction. "Though He slay me, yet would I trust in Him," though he seem not to answer my prayer, still let my Godward soul reach up to the manward God.

Summoned to be a sharer in life's divine tasks and burdens, I believe that my soul is to go on forever in the divine comradeship.

STEPHEN S. WISE,
Free Synagogue, New York City.

IMMORTALITY

I find sufficient rational basis for my belief in immortality. The resurrection of Jesus weighs powerfully with me on the affirmative side, unless one discounts the historical evidence. I do not regard the evidence collected by the Society for Psychical Research and the Spiritualists as convincing. It has not been sufficiently disentangled from the possibilities of telepathy.

My real reason for believing in personal immortality is that it meets a need in my own life which nothing else can meet. The needs of this life require the expectation of another after death. Since there is no convincing reason that the belief is false, I find myself better and happier to hold it among my working hypotheses.

Why should a belief contrary to all experience arise and persist unless it springs from the divinity given hunger of the human spirit?

ELBERT RUSSELL,
Duke University.

IMMORTALITY

The hope we have of self-conscious existence and moral progress after death for the individual is founded on four things:

1. There is the historical argument—the resurrection of Jesus. To the early disciples the resurrection was a central fact of their existence.

2. The philosophical argument. The Christian hope finds confirmation in the laws of the human mind. Assurance for a rational universe is found in personal immortality.

3. The ethical argument. This is the oldest and most influential of all arguments for immortality. The inequalities of the present demand a readjustment that only immortality can supply.

4. The religious argument. If Jesus is right in His teaching about divine Fatherhood, immortality follows as a matter of course. This is the foundation of the Christian hope. It depends upon the purpose of God. Jesus gave us not only a new

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fact, but a new value. The Christian hope stands or falls upon the Christian experience.

*WILLIAM ADAMS BROWN,
Union Theological Seminary.

IMMORTALITY

My belief in immortality is a consciousness of life which has deepened and grown through many years. Its reality began perhaps with Christ's half-forgotten teaching of immortality and the possibility of the "second death." This makes immortality not a state into which we arrive at death, but on the contrary the state of being truly alive during physical existence, and the natural preface to eternal life and knowledge.

The wonderful message of Abdul Baha has revived and again made clear this beautiful and practical teaching of Jesus Christ, which alone explains the words he spoke to his disciples, saying, "Let the dead bury their dead."

From this point of view life is an evolution beginning on the physical basis and extending on through the spiritual planes of eternity. We can enter these spiritual planes while still living under physical laws, as soon as the soul reality and thinking become familiar to us. Then there is

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no bar between the worlds and the eternal entity is established.

MARY HANFORD FORD,
Bahai Society, New York.

IMMORTALITY

I believe in personal immortality because I believe in personality. I believe that the very fact of being a person makes it possible for man to create values which are indestructible. The failure to achieve these values is the denial of personality. The attainment of these values is the pledge of immortality. The whole matter hangs upon whether man can reach a position in the presence of which death is an impertinence. A man cannot believe in immortality with any authentic faith unless he has discovered in life something which quite truly deserves to last forever. Such values seem to me clearly within the reach of personality, and they are made available in astonishing fullness in the life of Jesus, and the life which he makes possible to men. If all a man's desires find fruition in the flesh I do not see how he can believe in immortality. If his life has found contact with eternal realities, I do not see how he

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can doubt an existence commensurate with these transcendent values.

LYNN HAROLD HOUGH.
American Presbyterian Church, Montreal.

IMMORTALITY

Mother Night

Eternities before the first-born day,
Or ere the first sun fledged his wings of
flame,
Calm Night, the everlasting and the
same,
A brooding mother over chaos lay.
And whirling suns shall blaze and then
decay,
Shall run their fiery courses and then
claim
The haven of the darkness whence they
came;
Back to Nirvanic peace shall grope their
way.
So when my feeble sun of life burns out,
And sounded is the hour for my long
sleep,
I shall, full weary of the feverish light,
Welcome the darkness without fear or
doubt,
And heavy-lidded, I shall softly creep
Into the quiet bosom of the Night.

JAMES WELDON JOHNSON.

IMMORTALITY

If personal immortality is not a fact, all my values collapse and I seem betrayed.

It would be abominable to have to think that there is no reason and no kindness at the core of things. It is hard to believe in a good God, but it is harder for me to give the universe over to diabolism.

Since I have to assume one thing or the other, I assume that there must be reason and kindness at the core of things, that beauty is more than a taunting illusion, and that love is not a cheat.

This assumption does not attain with me to the comfort of a conviction. It is only my guess. If I am wrong at least I shall never know it. Then death will be oblivion. I die that sort of death every night when I go to sleep. But I feel morally outraged at such an end of things. I find it more sufferable to doubt my doubts and to believe where I cannot know.

HERBERT S. BIGELOW,
Peoples' Church, Cincinnati.

IMMORTALITY

- I believe that immortality is something to be lived, rather than something to be proved.
- I believe in changing the mourning color from black to gray or white.
- I believe in the humanity of the blessed dead and in the utter survival of personality.
- I believe in the brevity of death and in the endlessness of life.
- I believe that love is the life of all that lives, and that love reached its deathless bloom in the life of Jesus.
- I believe that life everlasting flows from the Fatherhood of God, as the stream from the spring.
- I believe that the blessed dead are nearer to us than we think, and are the most alive of all who live.
- I believe that Christ turned a brilliant guess into a solid certainty and endowed the hope of eternal life with grace, reason and majesty.

IMMORTALITY

I believe in "greeting the unseen" with a cheer, in holding daily life under the quiet light of eternity, and in listening to the voice of the Eternal above the roar of the transitory.

HUGH ELMER BROWN,
*First Congregational Church,
Evanston, Illinois.*

IMMORTALITY

Immortality for me is a continued and conscious existence after death. But it is possible to describe this existence in terms which deprive it of its moral values and attractiveness. Its mere prolongation, attended by the responsibilities which intelligent life everywhere incurs, is not the Christian doctrine. This doctrine conceives immortality as life's endless opportunity to increase in spiritual capacity, opportunity and satisfaction. The conception is based upon the authority of Jesus, who taught that the life He shared with the Father was the heritage of every receptive soul. It has no regard for death, which, indeed, is nothing more than its servitor. Its unbroken reign here and hereafter realizes to the fullest extent those qualities and virtues that give ethical purpose and dignity to present life: such as love, friendship, work to do, joy in doing it and the conquest of the lower self by the lure of the higher. Interpenetrating this immortality is the abiding sense of God's imme-

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diate Presence, and also that more intimate fellowship with the risen Lord by which alone the activities of human beings can be sanctified and ennobled in both worlds.

*S. PARKES CADMAN,
Federal Council of Churches.

IMMORTALITY

I believe in a personal and conscious immortality of the soul. I believe in it because my whole being demands it. It is inconceivable to me that Nature which has supplied a counterpart for every natural appetite, instinct and desire, would play fast and loose with men in this respect, and not offer a counterpart for the irrepressible anticipations and yearnings for a life on the other side of the grave. The only adequate counterpart is immortality.

Therefore, I believe in a personal and conscious immortality because it is reasonable,—and the only rational way to view the subject.

I believe in it because I accept the theory of evolution, and I cannot believe that the eons of toil and struggle and upward climb of Life reaching its highest point in the self-consciousness of man, would cease to be at the end of three score years and ten.

I am just as sure of my existence after that change that we call Death as I am sure

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that I exist today after the sleep of last night.

Thus, I view Death as a great and glorious adventure. I view Death as a divine promotion.

DANIEL L. MARSH,
Boston University.

IMMORTALITY

I believe in personal immortality. This belief is not grounded in logical demonstration though reason everywhere indicates immortality. Professor Calderwood's famous dictum concerning the possibility of philosophical or logical demonstration of the existence of God applies with equal force to immortality. "It is a truth so plain that it needs no proofs as it is a truth so high that it admits of none." The principal considerations which govern my belief are as follows:

1. The universal yearning of all men in all time and in all places for life after death.
2. The overwhelming consensus of opinion among thinkers, philosophers and writers.
3. The apparent possibility of all organic forms to perpetuate themselves in form and principle indefinitely.
4. The impossibility of an intelligent explanation of the cosmos without postulating a Creator. Charles Darwin admitted the impossibility of explaining the development

IMMORTALITY

of life and the origin of species unless certain fundamental types are assumed to have been created by the Creator. Immortality follows as a corollary from the existence of God.

5. An unchanging faith which has persisted with me from early childhood.

6. The testimony of Jesus Christ and the historical evidence of His resurrection.

JOHN J. TIGERT,
U. S. Commissioner of Education.

IMMORTALITY

The implication of immortality is, it seems to me, involved in any rational or moral interpretation of life. It is impossible to hold to final futility and at the same time maintain intermediate rationalism and idealism.

The survival of influence is of no consequence if the influenced are but links in a chain whose conclusion is nothingness.

In the processes of nature nothing is lost, nor is anything arbitrarily gained. Therefore it would seem that the continuance of personality is reasonably assured, since personality is the supreme reality we know, and this continuance will follow lines of orderly and just sequence, we shall reap as we have sown, shall inherit what is inherent in the courses we have pursued.

The universe is not a house of only one room, no social adjustments we can make in this world will meet the problems of our individual impermanence here, and as man's experience has enlarged from the primitive tribe within a narrowly circum-

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scribed locality to the present world relations we have a right to expect that humanity will go on to the larger experience of collectivities no less expansive than the universe.

ROBERT WHITAKER,
Los Angeles.

IMMORTALITY

I have had the rare fortune to carry with me through the years a positive conviction that "life is lord of death." That conviction arose, no doubt, from religious instruction in boyhood, but it is not merely as a traditional doctrine that it holds me today. On the other hand, my reasons for the belief are afterthoughts. The belief itself is simply a datum of my experience. It is there, it has helped me, and I am grateful for it.

Death seems to me a far less terrible ordeal than birth. Our most mature reasoning regarding the world beyond our sense experience is probably as rudimentary and inadequate as are the feelings of an unborn babe when related to the world into which it will emerge at birth. But I cannot doubt that our thought has some connection with that larger intelligence. The fact that personal consciousness has come to men out of all the foregoing eternities of unconsciousness—if such they were—is no less than miraculous. That I am, here and

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now, after all those vacant eternities, must mean something for the eternities to come. It must mean far more than the dull analogy of the drop falling into the ocean can suggest. Only a feeble imagination will allow the logic of our sense experience to limit its anticipations. Moreover, I have loved and been loved in this life, and that of itself is a kind of defiance of death.

ELMER ELLSWORTH BROWN,
New York University.

IMMORTALITY

I believe in the survival of human personality because I believe that the universe is sufficiently intelligent to preserve its highest values.

Truth, beauty, love, goodness—these are values which ought to be conserved. On this point, there is, I take it, no difference of opinion. Even men who have persuaded themselves that they are, or at least ought to be, willing to have their own lives go out like a candle insist that such supreme values as truth and love ought to be conserved.

But how can they be conserved unless certain gallant and gracious personalities are preserved? Where do these supreme values reside? Only in persons and in personal relationships. In some man who has nailed all flesh to the cross till self has died out in the love of his kind. In some noble union of selves such as that which was achieved by Robert Browning and Elizabeth Barrett. If persons themselves should be blotted out and personal relationships be discontinued, what would become of truth

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and beauty and love and goodness? In "Alice in Wonderland," the grin of the Cheshire cat lingers on after the cat has gone. But would love linger on after every lover had gone? Would idealism linger on after every idealist had gone? The only way the universe can preserve its supreme values is to preserve human personality. Will it do so? I cannot prove, but I believe, that it will.

ERNEST FREMONT TITTLE,
Clergyman, Evanston, Ill.

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I believe in the continuity of life, that man, the finest achievement of nature and the crown of the long evolutionary process, does not end like a punctured bubble or a candle blown out. It requires too much credulity and inexperience to believe that.

What the form of life may be in the great beyond I have no idea. When asked: "Shall we know each other there?" I answer: "Do we really know each other here?" The man who sits beside us every day in the home or the office may be a total stranger and an alien, while we may cherish intimate understanding with the Indian Ghandi. Will our personalities be as individual and separate in the Great Beyond as here? Or shall we, the scattered manifestations of the Divine, be united again and resumed into the infinite life?

All the greatest souls of the race have believed and said: "I shall not all die." But Jesus, who was perfectly sure of the Beyond, avoided all description. While certain of the "many mansions," he used none

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of the architectural imagery of the Book of "Revelation" and of "Pilgrim's Progress," "Jasper walls" and a "Great white throne" and crowns and harps had no meaning for the Nazarene and can have none for us. "Where I am there shall my servant be" is enough to know. All talk of golden streets simply cheapens our faith in the future. Nothing do we need but eternal companionship and coöperation with God in the divine adventure of creation.

W. H. P. FAUNCE,
Brown University.

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I believe in immortality for the same reason and by the same necessity that I believe in evolution.

Charles Darwin came to the idea of evolution because he encountered facts, myriads of them, the experience and character of which he could not explain on any other hypothesis. As he first hit upon these facts, and then deliberately gathered them through long and patient years of observation, he worked out a theory or a formula which would explain them, and this theory, when formulated, was evolution. We accept it as true, not because we can prove it, but because it explains as nothing else explains the data of organic life upon this planet.

So with immortality! Nobody has ever proved that personality survives after death. But if personality does not survive, then there are innumerable facts of life, and these the highest and most beautiful realities of human experience, which are inexplicable, as myriads of biological facts are

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inexplicable if evolution is not true. Seeing these facts as real, we seek an hypothesis, a speculation if you will, to explain them; and as Darwin and his confrères found evolution, so man finds immortality. It is an idea which we believe to be true because it is the only conceivable explanation of facts which we know to be real. It is from this viewpoint that I insist that the thought of immortality is as well founded as any other well-authenticated postulate of the human reasons. The basis of our faith is not theological, but scientific.

*JOHN HAYNES HOLMES,
Community Church, New York.

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I believe in conscious, progressive, personal, self-realization after death with enlargement and enrichment of social experience, including a deepening appreciation of the essentially spiritual meaning of the Universe, which is that experience that we have called fellowship with God. I make no endeavor to visualize or analyze the conditions of such a future life, and have no interest in speculation upon the details of its quality and nature. My belief is very vital that I am now in process of achieving a personality, to which the Reality of the Universe responds, and that I am to continue that achievement beyond the physical conditions of this life.

The fundamental reason for this faith is that I must think of the whole cosmic process as having some such meaning as is possessed by human creativity. I have a passionate belief that there is a benignant purpose in the great on-going process. I find this meaning most immediately expressed in human personality in its finer

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reaches and I dare to believe that the Universe has personal quality. I cannot think of this supreme value being anywhere destroyed. I have known a few people whom the Universe, if it be rational, could not allow to perish. I dare to hope that the rest of us may have enough of such quality as to be worth improving. Men say that we believe because we desire. This seems to me a very cogent reason for faith. If the Universe has personal quality it will not mock its children.

THEODORE GERALD SOARES,
University of Chicago.

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I believe in conscious personal immortality because I want to and because I think so strong a want, so attested by the effects which flow from it in life, is its own warrant.

I believe in it because I believe in the permanence and persistence of personality and of the capacity for self-sacrifice.

I believe in it because of love and the unity of love and the conviction that love is stronger than death.

I believe in it because of the significance of the sense of memory, the conscious continuity of life and the principle of responsibility.

I believe in it because I think the idea is veracious.

I believe in it because I think it is a primitive, human instinct, enriched and assured by the best and truest development and verification, in life and fruitage, of our primitive ideas.

I believe in it because I see values in human souls that I believe are indestructible

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and that I do not see perpetuated in the mere continuance of the human race.

I believe in it most of all because I believe in Christ; in what he had to say about duty and destiny, about God and the human soul; and because I believe in His resurrection and in all that His resurrection signified and signifies forever.

ROBERT E. SPEER,
New York City.

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Belief that death ends all involves belief that personality is a transient result of physical particles aimlessly organized. It involves also the idea that since this earth is a temporary affair, which once was not here, and some day will be uninhabitable, mankind in the end will totally vanish with all the fruits of its struggle and sacrifice. I cannot myself submit to the mental confusion, the triumphant irrationality of existence where death finally is the victor over all.

If some one says that we cannot demonstrate immortality, I grant that to start with. "We do not believe in immortality," said Martineau, "because we have proved it, but we forever try to prove it because we believe it." That attitude is familiar in science as it is in religion. Some things in science we believe because we can positively demonstrate them, but toward some others not capable of complete demonstration, like the universal sway of the conservation of energy or the uniformity of law, we keep

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pushing out our proof as far as we can reach because we cannot make sense of the world without believing them.

So in religion there are two kinds of truth. The power of prayer to stabilize and strengthen the inward life of man—that can be demonstrated. Immortality is not like that. Nevertheless, from man's first groping endeavors to find meaning in life he has tirelessly tried to prove it because he could not help believing it. Without it human life is ultimately shadowed and undone with a sense of unutterable irrationality and futility. As John Fiske said, "I believe in the immortality of the soul, not in the sense in which I accept the demonstrable truth of science, but as a supreme act of faith in the reasonableness of God's work."

*HARRY EMERSON FOSDICK,
Park Avenue Baptist Church.

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Perhaps it is correct to say that there is no absolute proof of immortality. But that does not disprove it. Even material science relies ultimately on assumptions; it, too, must walk by faith. For, as Tennyson suggests:

“Nothing worth the proving
Can be proven; nor yet disproven.”

Universal aspiration for immortality raises the presumption of an ultimate reality. It is not reasonable to assume that everybody is mistaken as to the essential fact, whatever may be said of the incidental form.

If there be no life immortal, then much that is vital in religion must be discarded. If the dead be not raised, then ours is a dead Christ. His most precious promises are vain; he has become an unreliable witness. We must also surrender our belief in God as “Our Father” as revealed by Christ. We must substitute an impersonal First Cause;

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the original "IT." Life, too, has an ignoble destiny; the visions, aspirations, upward struggles are to eventuate only in ninety-eight cent's worth of chemicals.

If immortality is a delusion, it is the most inspiring delusion that ever possessed the human breast. It has wiped away more tears, inspired more courage, radiated more sunshine, and kindled more hope in dreary lives than any other expectation whatsoever. "I believe in the life everlasting," because it is more credible than any alternative whatsoever.

JAMES E. CROWTHER,
University Temple, Seattle.

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I am satisfied that human personality persists beyond this life, though my own views are undergoing a constant and progressive change as to the nature and condition and sphere of life that is to follow this.

Quite naturally I inherited the views concerning the future life that my own people held in the midst of slavery, that were indeed a consequence of that slavery. Because of the limitations imposed upon the slave in this world it was natural, indeed inevitable, that his hopes of relief and freedom should be projected into another world. As a consequence, the burden of the Negro spirituals is, for the most part, heaven and the anticipation of its bliss and glory, reaching its climax in the familiar "Swing Low, Sweet Chariot."

But since emancipation has permitted the transition of the Negro's hopes to this world, heaven is distinguished less and less by its material environment and location, and more and more by its spiritual condition. In truth I find the problem of creat-

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ing heaven here on earth for those who are to come after us to be so absorbing that my views on what is to follow do not take clear and definite shape.

I hope, however, for a continued existence in which I shall identify those whom I have known here on earth, in which I can follow the progress of events in the generations that succeed, and in which I shall witness the culmination of the hopes of mankind in the unfolding of the infinite purposes of God.

R. R. MOTON,
Tuskegee Institute.

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Personal Immortality? Disregarding faith based on religious teaching, we have no direct evidence of immortality, in the personal sense at least. There exists, however, some measure of circumstantial evidence supporting an affirmative conclusion. The laws of nature show there exists a scheme or plan governing life. With animal life at least the plan is evolutionary. Man is the highest form of this life. When we consider the speed with which he is progressing in scientific and mechanical fields it is impossible to forecast any limitations to his ultimate discoveries and accomplishments. But more particularly, when we reflect upon the human conscience, that intangible and undefinable secret authority, born in every normal human, it seems logical to believe that this conscience, which is a personal attribute, is substantial evidence of ultimate accountability after death. Man's capacity for sacrifice on behalf of a cause or a principle or for love, including all that the world can offer, is further evi-

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dence of personal immortality. The spirit of sacrifice in germ form at least is in every human. It is part of the scheme of things. It jars our intelligence to be asked to believe that death ends all, leaving monstrous inequities forever unadjusted and magnificent sacrifices forever unrequited. The human instinct of fair play, which is part of the scheme of things, recoils from such a conclusion.

The planet and all that is on it, is but a small part of the great scheme of things. That we do know. In any such scheme, so comprehensive as to seem to our intellects to be infinite, the matter of our personal immortality seems a small detail and one calling for no more credulity than did formerly many other now established scientific facts.

JOHN F. O'RYAN,
U. S. Army (Reserve).

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My belief in a continuation of conscious personal existence after the disintegration of the flesh is based on religious grounds, which do not seem to me to be negatived by anything objected by physical science or biology, though my knowledge of these sciences is not that of an expert. My religious belief rests on the conviction that human personality can and does come into relations of filial dependence on a Personality that directs the universe along lines of wisdom and goodness.

Personality appears to be an achievement in the universal process of evolution representing the highest that we know in the sequence of integrations which are classed under the term "holism" (that is, the tendency of nature to form "wholes" by the integration of lower aggregations) by Christian Smuts. As such it seems to have a *value* for the creative process apart from any attachment to life which the individual feels as part of his evolutionary inheritance. And nothing known to us through the physical

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sciences (or at least known to me) forbids the supposition that consciousness and even memory (without which continued personal existence would be nonsense) may attach themselves, after the disintegration of the flesh, to forms of matter and energy not perceptible to our senses or scientific apparatus.

The survival of conscious personality when developed in suitable form seems to me one of the "good things" which the believer in a Heavenly Father thinks He will not withhold from those that ask and seek and knock. If "not to be" is better, that also will be welcomed by the men of faith.

B. W. BACON,
Yale University.

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Does death end all?

I do not believe so.

For me it is easier to believe that what we call death is the gateway to another form of existence.

How can I prove that there is existence after death. I cannot, but there are many things that I know are so that I cannot prove.

Which thought brings to us greater comfort the thought that when we place our loved ones in the grave they become drifting dust and that is all, or the thought that our loved ones await us on the other side of the river in a fair country where sorrow is no more, where there shall be no more partings and where all tears are wiped away?

Without that hope life to me would be a tragedy.

I do not believe that my wife's love for me was extinguished when she crossed the river. Her love was too enduring, our comradeship too perfect not to endure. I believe my wife and my little daughter are

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waiting for me on the other side of the river.

Whether or not there is a hereafter, for my part I am going on to the end of the long, long trail sustained by the faith of my fathers and though he slay me yet will I trust him.

As for me I am happier to be able to say "I know that my redeemer liveth."

I look forward to the day when my final summons comes, not with dread but with calm content, for I have faith in the promise that when I cross the divide I shall join my wife and daughter in our long-time home.

FRED LOCKLEY,
Editor, Portland Journal, Oregon.

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Immortality of the soul is recognized as the most beautiful of human concepts. But to me at least, it has two diverse perspectives. The first is that of personal aspiration, a rainbow of spiritual hope, a revulsion against being blotted out.

We spend our lives for the most part seeking our own ends in business and pleasure. Our own ego, perhaps naturally, looms large on our subjective horizon; the thought of death, the inevitable fact of death appalls us, and we hope, we yearn for a life beyond. But we have no vested right, no real claim, only the beautiful dream of reunion amid imperishable souls.

The second aspect of immortality derives from God. Baffled as I am at the awe-inspiring wonders of creation and cosmogony, I have always had a comforting and unwavering belief in the Creator. Whether the starting point is science, religion, or what we call common sense, the path leads finite man to the inevitable belief in an infinite Maker or Cause. This second aspect

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of immortality appeals irresistibly to me. The greater includes the less; the power to create the universe, the power to create life necessarily includes the power to continue or perpetuate life. Hence immortality becomes solely a question of the will of God. And just as we believe in the goodness, the bounty, the infinite love of God, we can find the true measure of faith in immortality through His blessing. My own faith in immortality, therefore, radiates not so much from the universal craving for eternal life, and not from the personal estimate of our own merits, but for a humble reverence for and trust in the divine but inscrutable plan of the Creator. Thy will be done.

S. O. LEVINSON,
Chicago.

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This morning, my four-year-old son asked me wistfully, "When I die will I keep on living?" I am thankful that I could with real conviction assure him that all of him that makes him so dear to us—the part of him that loves and shares and helps and delights in doing thoughtful things for people—will go on living with God,—always.

Although I have, as long as I can remember, believed that life lost its highest meaning without the acceptance of personal immortality, I have found my children making a number of contributions to this conviction

One day in passing a cemetery my three-year-old son asked, "Is there where they put people when they're dead?" To which the seven-year-old replied, "Not all of them—only the part we see."

Another evening at sunset this same seven-year-old, contemplating a particularly beautiful shaft of light rising toward the zenith, said quietly, "I think that is peo-

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ples' spirits going up to God—to be purified.”

As to the nature of the future life, I find nothing more satisfying than St. John's words in the Revelation: “His servants shall serve Him.” Inasmuch as it is the spirit of man that is the servant of God during the earth-period of his existence, it seems to me highly reasonable that the same spirit shall continue always to serve God with ever clearer knowledge of the divine will and a constantly deepening understanding of his purposes.

VERA CAMPBELL DARR.

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My most convincing human reason for belief in immortality is personality. Nothing is ever annihilated. No form of life ever dies without some form of resurrection. The oak has its acorn and for every sunset there is a sunrise. Forms may change but life itself moves with a tide as irresistible as the recurring seasons. My reason tells me to apply the principle in all of this to personality. Personality may change its residence and lay aside the flesh that clothed it, but never is destroyed.

And for me the immortality of personality involves future recognition, recognition beyond that which we call death. Accepting personality as I do, future recognition is inevitable, for recognition is a fundamental part and quality of personality. Personality is you. Recognition distinguishes you from me and each of us from all others. Yes, my convincing human reason is personality and with it goes future recognition. Logically, personality, in whatever form or manner, must survive

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and with personality must go recognition.

But beyond reason, and immeasurably beyond, is faith; faith, which is "the substance of things hoped for and the evidence of things not seen," faith which in the Christian experience becomes reality; that faith in which we declare, "I know whom I have believed and I am persuaded that He is able to keep that which I have committed unto Him against that day." Faith, and not reason, is at last "the victory that overcomes the world." Faith and not reason conquers death and gives us here and now the "childhood of our immortality."

DANIEL A. POLING,
Editor-in-Chief, Christian Herald.

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The best of us are only gropers, and yet one cannot refuse to tell a fellow-groper what he sees or thinks he sees with such light as is available to him.

Physics has compelled us to think of a universe which is changing, living, growing, even in its elements—a dynamic instead of a static universe. Thus, science here has made a great contribution to religion. The recent discoveries of physicists have taught us a wholesome lesson of humility, wonder and joy in the face of an as yet incomprehensible universe.

Through the celestial mechanics of Galileo mankind began to know a God not of caprice and whim, such as were all the gods of the ancient world, but a God who works through law.

Religion itself is one of the most striking examples of evolution, as seen in the abolition of human sacrifice, in new conceptions of God, in new ideas of the way God works, in a new conception of progress.

Concerning what ultimately becomes of

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the individual in the process, science has added nothing and it has subtracted nothing. So far as science is concerned, religion can treat that problem precisely as it has in the past, or it can treat it in some entirely new way if it wishes. For that problem is entirely outside the field of science now, though it need not necessarily remain so. Science has undoubtedly been responsible for a certain change in religious thinking as to the relative value of individual and race salvation.

The new idea of progress, and our part in it and our responsibility for it is now practically universal. This idea is due directly to science, and it marks the latest stage in the evolution of man's conception about the ultimate of the world and his relation to that world—his conception about God and about duty.

The world is, of course, "incurably religious." Why? Because every one who reflects at all must have conceptions about the world which go beyond the field of

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science; that is, beyond the present range of intellectual knowledge.

There are two sorts of dogmatists in the field of religion. One calls himself a fundamentalist; the other calls himself an atheist. They seem to me to represent about the same kind of thinking. Each asserts a definite knowledge of the ultimate which he does not possess. Each has closed his mind to any future truth. Each has a religion that is fixed. Each is, I think, irrational and unscientific.

Religion will be with us so long as man hopes and aspires and reflects upon the meaning of existence and the responsibilities it entails.

*ROBERT ANDREWS MILLIKAN,
Physicist, Calif. Institute of Technology.

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Grievous the loss to justice through the decline of faith in immortality. "Shall not the Judge of all the earth do right?" has been a question asked by good men for thousands of years.

One of the hardest problems the human intellect has to solve is the fact that in this life the bravest patriots, the wisest teachers, the noblest leaders of humanity, have lived in huts, worn rags, and eaten crusts. Here through fidelity to their great convictions, they have struggled for years to hold heart-break at bay. But if there is no summerland beyond where all these cruel wrongs may be fully righted, then surely life would not be worth living!

James Martineau once said that everywhere in conscience and in daily life, there are indelible proofs that this is a moral universe, but that in practical experience nowhere is justice fully rewarded, or wrong fully punished. Now and then, society rewards the good men who struggle unto blood to achieve the freedom and happiness

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of their fellows, but as a rule these men sent forth by God receive scant recognition. Often the benefactors, hunted and hooted out of life, are like exiles recalled, when their ashes are brought home, in moments they never see, and in a chorus of homage they can never hear!

The great, creative personality has oft been lonely and neglected in his day, but beyond, "he shall find his natural associates and lovers, and hear the chorus of that great company that give him greeting and gratitude in the moment that his eyes close upon the world of matter that now is."

NEWELL DWIGHT HILLIS,
Clergyman, Brooklyn.

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Faith in personal immortality is no mere selfish wish of individual souls. It rises out of the very substance of human nature.

1. Reading the story of evolution on our planet we moderns have learned that each grade of existence in turn, from atoms through matter, life and animal consciousness to man, has been the instrument and the prophecy of the next higher which has in due course appeared. So I conclude that the Creator Spirit will use human nature to produce a form of intelligent life as much higher than this we now have as this is higher than the animal nature which is the present instrument of our moral and spiritual nature.

2. It is therefore a natural fact that men have always, everywhere, believed in a future life. All religions include that conviction, even in dim and crude forms of it. It is universal, ineradicable and of infinite influence upon all stages of civilization. The greatest religions have assumed that to avoid the fact of immortality is to ignore

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the capacities of human nature and its destiny, a most unwise policy.

3. I believe that this age-long, world-wide, faith has been justified, illumined, purified, glorified by the personal faith, character and victory of Jesus Christ. That He conquered death and revealed the divine destiny of man in the eternal love of God is of the essence of Christianity. If He perished, our faith is vain, the most radiant visions ever cherished by men must also perish. I believe that His voice still speaks for God, even to those who are "deaved" by the world's din and sin: "Because I live ye shall live also."

W. DOUGLAS MACKENZIE,
Hartford Foundation.

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1. I believe in *immortality* because we mortals are shot through with gleams of immortality. The significant thing about man isn't that he so often "makes an ass of himself"; it is that he has to *make* himself an ass; he isn't one by nature. My mind, as well as my Bible, tells me not that I am "brother to the ass" but a "Son of God."

In my times of deepest insight, I catch glimpses of One who is the antithesis of all that is mortal; in my most exalted moments, I find myself feeling after God and—I am bound in truth to say it—happily finding Him.

2. I believe in *personal* immortality because the faculties which enter into and make real personality are immortal, i.e., they are not subject to death.

What are these eternal qualities which constitute personality?

Mind, consciousness, will, appreciation, memory, faith, hope, love, these last on—they may change form; they cannot cease.

3. I believe in the persistence of personal

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identity. I shall not be swallowed up in the divine. I *am*, therefore I am forever more. I know not just how He made me *me*, but the act is irrevocable.

“‘Born of him!’ Think what a love the Father has for us, in letting us be called ‘children of God’! That is what we are. The world does not recognize us? That is simply because it did not recognize him. We are children of God now, beloved; what we are to be is not apparent yet, but we do know that when he appears, we are to be like him—for we are to see him as he is. And everyone who rests this hope on him, purifies himself as he is pure.”

ARN S. ALLEN,
Y. M. C. A., Seattle.

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We are living in a mystery world about which we are relatively uninformed. We do not yet understand *why* a book falls to the table when it is released from our hands. The universe extends out no one knows how many million light years. We are totally ignorant about the personalities living on any other planet or even about the planet itself. When we delve into the atom we find similar mysteries—infinitesimal solar systems bound up in a speck we can not even see. We do not yet know what life is nor have we been able to manufacture it. In such a mystery world it is apparent that there are great forces yet undiscovered.

Personality is the supreme value that we do know. It seems almost incredible that this highest value should be snuffed out by death. Furthermore, there seems to be considerable evidence indicating the reality of prayer and other spiritual forces. The fact that some individuals have not experienced them proves nothing. The forces which carry a radio message were present even

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while we were ignorant and were just as real then as now.

At present the only proof we have for or against the actuality of spiritual forces seems to rest with those who firmly believe that they have experienced them. Whether or not one has faith in a Christ-like God, every great soul would want to believe in immortality. Who is so callous as to wish to have the living personality of a Jefferson, a Lincoln—even more a Jesus—snuffed out forever by the accident we call death. No, I believe as firmly in immortality as in love, beauty or goodness. We are all creative partners in a Democracy of God.

JEROME DAVIS,
Yale University.

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My belief in Immortality is instinctive. I feel I was not born to die. I have always had this feeling. I had it when a boy, and it does not become less with the passing years. There is something down deep in me which rebels against the idea of personal extinction. I feel the revulsion most keenly on the death of a man both great and good. The thought of Abraham Lincoln, for instance, dropping into nothingness when the assassin shot him, is to me both incredible and abhorrent. The most sacred part of me stands up and protests. I am so made that I cry out in pain when you tell me that men like Saul of Tarsus and Francis of Assisi were brightly colored bubbles which burst when Death pricked them.

This instinctive recoil reaches its climax at the suggestion that Jesus of Nazareth is no more. The conjecture that at the end of a life so beautiful and useful, he suddenly dissolved is to me monstrous. The supposition that a moment after his death, he and

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Judas were equal—both nothing—is to me foolishness.

My reason unites with my instinct in attacking the hideous superstition. To me the doctrine of annihilation is an intellectual absurdity. It reduces human life to sound and fury. It converts the world into a mocking enigma. It renders it difficult, if not impossible, to believe in any God whom the reason can respect or the heart can trust. The unspoiled human being believes in life after death and it is irrational to assume that our Creator habitually deceives us. Jesus Christ was sure of Immortality, and he is man at his sanest and noblest.

CHARLES EDWARD JEFFERSON,
Broadway Tabernacle, New York City.

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Although an instinctive skeptic in general I have always believed in personal immortality. It has been implicit with me. There have been times in my life when I have doubted almost everything else but I have always felt well assured that personal, identifiable, human life continues beyond the grave.

I expect to wake up on the other side of the veil and carry on just where I left off here. I expect there will be work for me to do based upon my knowledge, experience and development in this life on earth.

When I think of the myriads of people who have inhabited this globe of ours I am led to think also of the myriads of worlds that we know exist in the limitless firmament. On the other side of the veil I expect to be stripped of impedimenta, inhibitions and handicaps which have held me back in my development here on earth. Somehow on the other side I anticipate a life of unchecked growth and development, full of excitement and adventure, but without those

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many limitations imposed by fears of all kinds.

This is the kind of Utopia I am looking forward to and for many years I have felt so sure of it that I can look upon death only as a great adventure of the soul. The process by which we depart this life may be shockingly terrible, particularly to those who are left behind, but the advent into the life beyond must be amazingly fascinating.

These views I would hold regardless of all theologies. It so happens that the Christian faith that I accept supplements and strengthens these convictions. I admit that honest reasoning is able to draw quite contrary conclusions and that in the last analysis it is a pure act of faith that enables a man to believe in God and the life beyond the grave.

GEORGE W. COLEMAN,
Boston.

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A belief in immortality is the answer of the race to the challenge of death. It is a legitimate outcome of what we know of life. Human personality as an expression of life has in itself irresistible impulses to express itself in still other and less materialistic forms. Belief in immortality insists that this process is assisted by the death of the physical organism.

Sooner or later the evidence of personality after death, it seems to me, will become a matter of experience. We certainly have not reached the limit of that which can be known. It can hardly be denied that the question of immortality is passing from the region of religion in the ordinary sense of the word to that of science.

That view alone can be regarded as final which is determined by our knowledge of the human personality. One of these days we shall find science doing for the doctrine of immortality what it has done for our conception of creation; namely, furnishing the religious mind with clear evidence of the

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presence of reason and law in human history and destiny.

I quote with sympathy these words of the late F. W. H. Myers, "I venture to predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe the resurrection, whereas in default of the new evidence, no reasonable man, a century hence, would have believed."

The modern world is in serious danger of losing that estimate of the worth of the spiritual life which is given by the gospel with its insistence upon resurrection. With the assurance that the evidence of the resurrection of Jesus affords, a modern man sees new significance in the ever-present moral struggle, gets new estimate of the worth of the life of love and sacrifice, and a larger and more compelling impulse to reproduce in his daily living that supreme life in the spirit which was lived by Jesus himself.

SHAILER MATHEWS,
Chicago University.

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"The faith of Immortality depends on a sense of it begotten, and not on an argument for it concluded." This great sentence of Horace Bushnell lies at the basis of all my thinking on this subject. "This is the gift of God, eternal life." Faith in the life after death is a gift which comes as the inevitable persuasion of a truly devoted, godly life.

If there seem to be exceptions to this statement, these are to be found among those whose undoubtedly godly and noble characters have been formed apart from the Christian inspiration. Those whose conceptions of God and of the human soul have been permeated by the personality and by the teaching of Jesus Christ find it increasingly impossible to conceive that death means the extinction of human personality. If one can say in the Christian sense: "I believe in God the Father Almighty," he will add as an inevitable corollary "And in the Life Everlasting," for when one asserts the Fatherhood of God, he has asserted also both the fact of an immortal life and the

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possible participation in it of every child of God.

I believe in Immortality, therefore, because and to the extent that I believe in the God and Father of our Lord Jesus Christ. Many considerations drawn from life and human experience go to corroborate my faith in Immortality. But the faith that every human soul survives death; that personality is conserved and continues its existence in forms and in ways of which we can know nothing, rests ultimately on my experience of God, and of His Will and Love for all mankind, as revealed in the Person and teaching of Jesus Christ.

RAYMOND CALKINS,
Cambridge.

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I believe in Personal Immortality. I cannot prove it, but I believe in it nevertheless. I cannot prove it because it deals with considerations and realities and questions which are beyond the reach of human experience, and which the human mind therefore cannot make concrete, and about which, therefore, it can only speculate.

I believe in Personal Immortality because this belief is essential to my concept of God and of life. I do not believe that life is an accident. I believe that all existence is the creation of an all-wise Divine Power who has created this life with a definite purpose. Each one of us is an agent in the fulfillment of this purpose. We are therefore responsible to God for the use which we make of this life, and the degree to which we as individuals further or frustrate this divine purpose of existence.

This period of responsibility naturally endures for the entire period of our earthly existence. There must therefore be, after the close of this period of responsibility, a

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determination by God of the manner in which we have discharged our responsibility in life, and there must likewise be a divine reward for those who have fulfilled life's purpose, and a divine judgment of some kind for those who have frustrated it.

What the reward may be, and what the judgment of failure, I cannot know, yet I believe that since the God whom I conceive is all-wise and all-good, this reward for righteousness and this judgment for failure, must likewise be for some infinite purpose of good, and since this judgment of good and evil and this reward or punishment must be after a period of responsibility for this existence is at an end, in other words after death, I believe in Personal Immortality, in a continued existence of the soul after the body has disintegrated and this earthly life is ended.

JULIAN MORGENSTERN,
Hebrew Union College.

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There never has been any question in my mind about immortality. The next world is just as real to me as this one.

I live in two worlds at the same time. All people today should live in two worlds. I have a definite picture of the next world in my mind. When I wake in the morning I am just as conscious of the world to come as I am of the world I am now living in.

I cannot conceive of an eternity in which I should have nothing to do but loaf. In the next world we shall continue to develop spiritually from the point where we leave off in this world. Our characters will not change.

My first great pleasure will be to meet again the dear ones I love. Then it will take me an eternity to get around and interview all the great minds of the ages. The person who had no intellectual development on this earth will develop there. All will have some service to perform.

I believe in immortality because Jesus taught it and believed it. That is all the

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proof I need. That is the basis of my knowledge and the beginning and end of all argument. I do not care whether Science will ever discover proof of immortality in the laboratory. If it ever does, that will simply be corroborative of what Jesus said. The character of Jesus was so supreme in the spiritual realm that it is impossible for me to believe that he could be mistaken or deceived in a matter of such tremendous importance as the fact of immortality. On that I base my knowledge (not hope) of the future existence of man. When Jesus said to the dying robber on the cross, "Today you will be with me in Paradise," I am obliged to believe that if such a human being as that has immortality, it is also the fact with all humanity, and belongs to it as part of life itself.

*CHARLES M. SHELDON,
Topeka, Kansas.

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There are several ways in which personalities have immortal aspects whether they believe it or not.

The life germ which made it possible for them to live as a person reaches back in its total life history to life's beginnings. The life stream of which it is a part will reach forward beyond our foretelling.

The life accomplishments of some persons are so outstanding that their personalities are immortal. They live in the hearts of the living. In a minor way each person's influence has this same quality for the influence one wields upon another becomes an operating part of the latter's personality and spreads for good or ill to each other personality with whom it has contact.

The matter of which a person's body is made is non-destructible. It may change its form but in some form or other it is immortal.

The energy with which one lives is also non-destructible. It may change but as energy it is immortal.

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If the human race could have its choice as to whether personalities were to be mortal or immortal, it would choose to become immortal. Love even between humans demands immortality for its own realization.

Even if there were evidence to show beyond a shadow of doubt that immortality was impossible yet it would seem to be desirable. For the motives for living with one's influence immortal are so much richer than motives which can span but four score years and end in oblivion.

But all the evidence seems to point to the facts that the life stream is immortal, its matter continues, its energy is everlasting. The desire and belief of a person to live immortally may be deciding factors. By believing we are immortal we throw our weight for what we desire and for what seems true.

ABEL J. GREGG,
Boys Work, National Y. M. C. A.

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Does man survive the grave? If he does we ought to know something about it, for that fact would have a great deal to do with our daily life. For it is a beautiful thing, to look far ahead—to take the short step with a long look. I believe there are more revelations of life to come. I believe that God is a Divine dramatist; that He has created a great drama with many exits and many entrances; that this life is only one scene in this Romance of the Infinite.

Now it looks as though the footsteps die out at the grave. We see no footsteps going beyond. But the wise know that seemings are often deceptive. We see the stars set; but no star goes down, but it climbs another sky. So I believe that when the soul disappears from one world, it disappears only to enter upon another scene in the wondrous Romance of Eternity.

So I bear witness to my faith in another existence. That we should survive death is not to me incredible. The thing that is incredible is life itself. Why should there be

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any life at all? Why should the world of stars have ever come into existence? Why should we be here at all in this sun-illuminated universe? This wonder that we know, this is the incredible thing. What power projected it all into existence? This challenges my attention, excites my astonishment, lifts me to the ineffable.

Well, but we are here. Some Power has called us out of the unknown. We did not come of our own wills. Some Higher Power has evolved it all. And the Power that has caused this revelation of wonder and mystery can easily have prepared for us another surprise beyond the locked mystery of death. And I believe that this stupendous Power we call God has created another world, a world of spirit for the spirit of man.

EDWIN MARKHAM.

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My belief in personal immortality rests on no religious creed or scientific conclusions. It is neither the product of faith nor reason though it finds corroboration in both. It grows out of an inner knowing. It is the result of the spirit's awareness of itself.

In certain clear moments that knowing filters through and illuminates even the duller perceptions of sense. The spirit-self, the divine spark, projects enough of its self-realization into the brain consciousness to give even to it a sufficient certitude of its eternal relationship to the whole to carry it calmly through the darkest and the roughest days. In that realization abides the conviction, the knowing, that all is life. There is no death. Forms pass, the life remains.

It is my conviction that that identity persists through numerous transformations and many successive earth embodiments. Even as self-identity survives the outward changes incident to this brief cycle of earth life being the same in maturity as in childhood and all the stages intervening, so too,

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do I believe that it continues unbroken throughout the larger aeonic evolutionary cycle of the soul.

I believe myself to be a spark from the Great Flame, a ray of the One Light, differentiated within the body of Him Whom we call God. That spark that I am, I believe to be "an encloser" of divine potentialities, which experience, in the world of phenomena, is destined to bring into manifested actualities. At the present stage of its unfoldment it uses, on this the physical plane, a form which includes the mental, emotional and physical bodies. These bodies it recognizes as collectively comprising its perishable personality (persona, mask) behind which it operates, using it as a tool with which to gather experience for purposes of soul growth. And as the actor in his time wears many masks, so does the ego take on many personalities in the course of its long pilgrimage through time and space and matter.

That pilgrimage finished and having re-

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turned to my Father's House, wherein according to promise, those who have overcome shall be made pillars and "go out no more," I shall, according to my belief, retain the self-consciousness gained in the journey while sharing completely the all-consciousness of God of Whom I am a part and in Whom I eternally was and am and ever shall be.

THEODORE HELINE,
Rosicrucian Fellowship.

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I believe that personal consciousness survives the shock of that physical episode we call death. As to the conditions or employments of that future life, I have no conception whatever.

I believe in it because I recognize the trustworthiness of the universe where I find myself. Can anyone name a single normal, wide-spread, persistent desire which does not have standing over against it a corresponding satisfaction. If all men hunger, there is food for them. If they all want to breathe, there is air in abundance. If they all have the instincts of sex, there is another sex with corresponding instincts.

The desire to live on after death is normal, widespread, persistent—why not trust the integrity of the universe to keep tryst also with this demand of human nature?

I believe in a future life because I believe in God. "Shall not the Judge of all the earth do right?" But has He done right with countless thousands who have lived and wrought and suffered, if there are no

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further pages of experience to be unrolled for them? Can He be doing right, if He leaves his moral accounts with the race so sadly in arrears?

I believe in a future life because Jesus believed in it. Suppose for the sake of argument that he is not the Son of God in that unique sense which enables him to speak about religion as one having the authority of first-hand knowledge! Suppose that he has merely given us his opinion! Whose opinion on religious questions would I rather trust than his?

Moreover he was able to certify to the consciousness of his contemporaries the fact that he was still alive after they had seen him die in a public place called Calvary. However it came about, Jesus Christ was more of a power along the streets of Jerusalem forty days after his death than he had ever been before. "He showed himself alive," was the brief, forceful, sufficing account of the matter given by his disciples. I hold with them in feeling that by his

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words and by his personal victory over death, he brought life and immortality to light.

CHARLES R. BROWN,
Yale University.

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The chief argument for belief in immortality, I think, is our great need to believe it; for I observe few needs permanently unsatisfied in nature. The people who need the belief most are those on whom social compunction presses most heavily. Unless one trusts in a future for the starved and cheated masses of humanity, how endure one's own privileges? I am thinking less of material privileges than of those perquisites of education and inheritance which endow some of us with sensitiveness to a range of joys and interests closed to others. Our shame in privilege unshared would be intolerable did we not trust in redress and enlarged opportunity in another world, for all so debarred here.

Opportunity! That is what I hope the next life will offer. I can not regard it as a "Utopia of escape," though most familiar hymns talk about it in that way. I do not expect when I die to enter the Pagan Elysium, a land of wistful dream, or the mediaeval Heaven, a sphere of passive

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ecstasy. I grow dizzy as I think of the problems and the challenge which life out of this body must present. We are so used to the body, and it is so very convenient to us! We need to discipline ourselves sharply and soberly in power to dispense so far as may be with fleshly resources in this life, if we expect to feel otherwise than lost and helpless in the life to come. Discipline! Effort intensified! Probably a lot of pain and struggle; but opportunity, ever enlarging through the eternal years. That is what immortality means to me.

Not that I know anything about it. I have no idea what "personal" immortality means, for I do not understand Personality, which seems at times a very complex affair. But far far away, at long last there shines the vision of Dante:

*"Luce intellettuale piena d'amore,
Amor di vero ben pien di letizia,
Letizia che trascende ogni dolzore."*

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“Light intellectual, full of love, love of true good full of gladness, gladness which transcendeth every sweetness.”

VIDA D. SCUDDER,
Wellesley College.

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The argument for immortality has many sides and elements. I mention only this: The best men and their purposes in life absolutely require immortality, and if they do not get it, the universe is cheated if it is not a cheat. Take the case of Jesus, for example. His character is of the sort that seems indestructible. No forces with which we are acquainted seem capable of overcoming a character like that. It suggests the sentence in the early part of John's Gospel, "The light shines in the darkness and the darkness never overpowers it." I personally simply cannot think of such a life in the terms of temporariness.

And the same thing is true with reference to his purpose or purposes in the world. They deserve eternity because of their character. They require eternity for their completion. The universe would seem morally wrong if purposes like those of Jesus did not get a fair chance. Such purposes ought not to be terminated at the end of any human life. And they ought not simply to

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depend for their outcome upon having somebody else take them up and carry them on for a time. It seems to me that ethically we must take the ground that persons with purposes like the purposes of Jesus deserve immortality for the fulfilment of those purposes. If the purposes were selfish, a lifetime would be too long for such a person to live. Being unselfish, no time is too long.

And by precisely the same token, these persons with such purposes require eternity for their completion. A man like Jesus needs forever. If he does not have it, he is not getting a fair chance in the world.

I know perfectly well that these statements do not prove what I believe to be the truth of immortality, but I think Jesus lived in such fashion as to deserve it and to require it and that people who share His purposes and character ought to do the same thing. I do not think they will be cheated.

WILLIAM FRASER MCDOWELL,
Bishop, Methodist Church.

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I do not care greatly whether or not I persist after death, and I doubt if it is a matter of concern to the universe. I do not feel any theological or emotional necessity for survival, and the question has no relationship, so far as I can see, to the matter of morals,—such standards as I have are not connected with future rewards or punishments. And then the thing is hazy. Our means of identifying people are of necessity so largely physical that I find it very hard to conceive in spiritual terms of those elements of individuality such as recognition and remembrance which should be part of personal immortality.

At the same time, in spite of this indifference to it, I believe thoroughly in personal immortality as a fact. I believe in it because it seems to me logically and reasonably to follow from what we know of personality. Communication between persons is 99% of the time only through the medium of the senses, but there are occasions when people attain mutual awareness indepen-

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dently of such physical media. This leads me to believe that personality exists independently of the physical body and merely uses the latter as a vehicle of expression. Cut off a person's limbs and, while handicapped in expressing himself to others, he is just as much of a person as ever, and I believe the same is true even when death takes away the whole body. The survival of personality seems natural and reasonable, so I believe in it just as I believe there is electricity still in the wires when I have turned off a particular lamp.

Christianity's bearing on the matter is that its main emphasis is on the development of that quality element in life which has real survival values. I prefer, however, to seek for that quality for its own sake rather than for its guarantee of continued existence.

PAUL JONES,
Fellowship of Reconciliation.

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We who are blind are often glad that another eye finds the road for us in a wide perplexing darkness. How much more should we rejoice when a man of vision like Swedenborg full of stimulating faith discovers a way to the radiant outer lands of the spirit! To our conception of God, the Word, and the Hereafter, which we have received on trust for ages of unproved faith, Swedenborg gives a new actuality which is as startling, as thrilling as the angel-sung testimony of the Lord's birth. He brings fresh testimony to support our hope that the veil shall be drawn from unseeing eyes, that the dull ear shall be quickened, and dumb lips gladdened with speech.

Here, and now, our misfortune is irreparable. Our service to others is limited. Our thirst for larger activity is unsatisfied. The greatest workers for the race—poets, artists, men of science—men with all their faculties, are at times shaken with a mighty cry of the soul, a longing more fully to body forth the energy, the fire, the richness of

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fancy and of human impulse which overburden them. What wonder, then, that we with our more limited senses and more humble powers should with a passionate desire crave wider range and scope of usefulness! Swedenborg says that "the perfection of man is the love of use," or service to others. Our groping acts are mere stammering suggestions of the greatness of service that we intend. We will to do more than we ever can do, and it is what we will that is in very truth ourselves. The dearest of all the consolations which Swedenborg's message brings to me is that in the next world our narrow field of work shall grow limitlessly broad and luminous. Then the higher self we long to be shall find realization. When the idea of an all-controlling love takes hold of us, we become masters, creators of good, helpers of our kind. It is as if the dark had sent forth a star to draw us to Heaven.

HELEN KELLER,

From "Out of the Dark," by Helen Keller, copyright, 1913, by Doubleday, Page & Company.

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It is my belief that the starry realm of Eternity awaits those followers of Goodness, Truth and Beauty who in this life have cultivated an interest in and an appreciation for life's Highest Values. Thus did Jesus stress the qualitative approach to the Realm of Heaven when, enlarging upon the Old Testament concept of the Day of the Lord, he taught that men should develop the kingly virtues of sympathy, purity, unselfishness and love in order that they might properly be prepared to take their places in the Kingdom of the Highest when it should come. "Blessed are the pure in heart," said Jesus, "For they shall see God." They are prepared to see the King in His Beauty. Expressed in less poetic language we gather that the kind of character developed in this life is the stuff of Eternity and that death for a child of God is not a change from one kind of life to another, but the opening of a door from one life with God to a fuller, richer experience with God.

Such an approach I find stimulating and

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colorful. It has in it the intriguing lure of Ideals. Immortality becomes more an attainment than a gift.

Moreover, this approach brings the conviction that the Future Life will not be a monotony. For they do continually serve Him who have followed Truth, eschewed Goodness and loved Beauty.

This approach is rational in view of the goal of God as manifested in the evolutionary process. This goal appears to be nobler manhood and womanhood, "the fullness and stature of Christ."

This is a belief of terror. For often I ponder my estate should I not make the most of life here and now. "As on a restless ocean the bell buoys toll, no human hands cause them to sound. The sea by its own restlessness is ringing its own bells." So death may be my end. And day by day I may be tolling my own dirge, if in this life I neglect the things of God, the values of Eternity, life's Christ values.

"Who shall ascend into the hill of the

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Lord? And who shall stand in His Holy Place?" I find the answer in line with my thought. "He that hath clean hands and a pure heart."

THEODORE K. VOGLER,
Whitman College Church.

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"I love you daddy," she said.

Betty Ruth is but five years old. Tiny as she is, and repeat these words as she does, nevertheless I find myself strangely gripped by this little daughter of mine. No matter how busy I may be, when I hear her baby footsteps I know that a privileged little lady will be entering my study door soon to climb upon my desk, and then with a wonderful smile say, "I love you daddy."

Naive as it may seem, the best reason for immortality lies in the fact that just as I love her, so I think God loves us all. Her life is precious to me. I would have it always. I think all life is precious to Him. Of course, I realize this assumes the fact of God, and even more, it assumes that he is moral and personal. My religious life is grounded in these assumptions.

I do not think there is sufficient evidence at hand in the scientific field to prove that the dead live. Someday that may come. For the present, believing in a universe, at

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once orderly and friendly, I cannot think of personality as snuffed out just at the moment when one begins to see, even if it be through a glass darkly. Great souls about me must live. I can't reason out immortality. My soul craves it and somehow I feel that a father God, having builded a universe wherein urgent desires have the possibility of satisfaction, will satisfy this one.

I love Betty. I think God loves me. Just as I would continue my personal relationships with my little girl forever, so I think He would continue with us all,—yes, the bad ones of us, because He loves us. Betty took a knife and cut a piece out of my desk chair yesterday,—but I want her near me at the desk just the same.

This is a field in which I cannot use the method of the laboratory. I believe in personal immortality because I want to believe in it, because I believe in God, because I think I live better by believing in it, be-

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cause immortality is a desire of the race calling for satisfaction,—and because I love Betty.

G. BROMLEY OXNAM,
De Pauw University.

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There has come unmistakably a profound change in man's attitude toward the future life, i.e., life after death. The thought of "rewards and punishments" has dropped to a place of slight importance for most of us and we of the present generation are concerned primarily with the hope and possibility of fulfilling our complete and legitimate destiny as men, as persons.

Wherever primitive man has left any record or any intimation of his deepest interests, this interest in life after death is certain to hold a foremost place. He came to believe that the invisible rulers of that other world were in some sense the guardians of the moral life here in this world.

It has been the most creative force behind all man's achievements. If this expectation of continued life had from the first been absent from man's consciousness, the whole course of human destiny would have been utterly different and we should have had an immensely altered civilization and culture.

Hunger, love and expectation of personal

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results after death are, I think, the three supreme influences that have shaped the course of man's march through the centuries that are behind us. Perhaps nothing else has done so much to elevate and exalt human love as has this faith in a life beyond.

Socrates and Plato were the first persons to think through systematically to express the implications of man's inner life and thus to put the faith in a continuing life on a new and higher level. There seems to be no doubt that Socrates possessed an intense faith that death is not an evil but a good. He met the verdict of death from his judges with the words: "The hour of departure has arrived, and we go our ways—I to die and you to live. Which is better only God knows."

The important thing in Christ's revelation of immortality is not the fact that life goes on after death. Mere "going on" might not be very desirable—to some it would be terrible to go on forever the same poor old self. What Christ does is to

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announce and demonstrate a new kind of life, a new order of life which is essentially "eternal life." By a birth from above the soul partakes of the Life of God and enters upon a type of life as inexhaustible as His life is and as incapable of being ended by physical catastrophes. To be "born of God" is to rise above the world and to live by forces and energies that are from beyond its sphere and limits.

RUFUS M. JONES,
Haverford College.

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The facts on which I build by belief are as follows:

1. From earliest known human history, man has believed in a future existence. Says John Fiske, "We may safely say that for much more than one hundred thousand years, mankind has regarded itself as personally interested in two worlds." That persistency of belief should carry great weight.

2. The teachings of the greatest philosophers. Plato declared "Man consists of body and soul. The soul alone constitutes the self to which the body is only externally appended. So conceived the immortality of the soul is beyond all doubt for the essence of life lies beyond all temporary change." Kant, the greatest philosopher, declares, "Our reason has this peculiar fate that with reference to one class of its knowledge, it is always troubled with questions which cannot be ignored because they spring from the very nature of reason and which cannot be answered because they

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transcend the power of human reason." That is the approach of philosophy.

3. The consciousness of an individuality of the spirit apart from the body. The soul and the brain act together, but does that mean that they are one? No. There is a stream of thought, but at the same time there is a something that overlooks and guides that stream.

4. In life's supreme crises, belief leaps to the front and men turn instinctively to pray to God.

5. Whatever endures from age to age, whatever will not die, whatever resists expulsion from the feelings and thought of the race, gives overwhelming evidence that it is true.

A vision of infinite perfection—is it for nothing?

A yearning for the home immortal—is it a mirage?

So the great poets like Tennyson, Wordsworth, Browning, have given their sub-

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limest notes as they were dealing with the question of immortality.

6. The arguments of St. Paul. Those great words of his in his letter to the Corinthian Church will ever abide like Gibaltars of truth.

7. The word of Jesus Christ, our Friend and Master; He said "I am the resurrection and the life; let not your heart be troubled; I go to prepare a place for you."

I believe in my personal immortality as truly as I believe in my present existence. There are some things I know thru experience that I cannot know thru logic.

J. STANLEY DURKEE,
Plymouth Church, Brooklyn.

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Immortality is the hope which I share with fellow men who have always and every where expressed this well-nigh universal yearning of the human heart. My own hope has been verified by my experience in seeing those suddenly disappear whose love was their very life—and mine. It had never ceased to bind us together when their presence had been withdrawn from sight or hearing however far or long. Why should it cease now that our love lacks only “the touch of a vanished hand, and the sound of a voice that is still,” my heart finds no occasion to ask. To imagine that the love which begets life; which is a source and constituent of the very consciousness of self; which was expressed by my loved ones with undiminished strength of thought and feeling as long as any means of physical expression lasted;—to imagine that this most vitalizing element of personality ceased because of some accidental rupture of a blood vessel in the brain, or the failure of the heart muscles to function, exacts more credulity than to take for granted that

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the love-life of the spirit outlasts any accident to the physical features of the expression.

Thus quickened by the experience of sudden bereavement, my hope the more readily appropriates the assertions of the Christian faith that "he that liveth shall never die"; that "there is a spiritual body"; that "this mortal must put on immortality"; that "love abideth and never faileth." Therefore I may hope and even believe what I can only "know in part," that "there is no death—what seems so is transition."

The more because of this greater light than ever shone on land or sea, I share the "Waiting" word of John Burroughs, disciple and prophet of nature:

"I stand amid the eternal ways,
And what is *mine shall* know my face,"
"Nor time, nor space, nor deep, nor high
Can keep my own away from me."

GRAHAM TAYLOR,
Chicago Commons.

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Science can discern nothing of the soul. Philosophy may ask, is personal immortality, i. e. survival of a conscious individual, reasonable?

There is an analogy which indicates the direction the mind may take in its search after immortality. It is the flame of a candle or of a star, which can be seen, and which goes out, as the body of man disappears. The flame is gone, is dead, but the light goes on, lives on forever.

If we assume that physical nature does not constitute the totality of all things, and that there exists also another realm, which we may call the "spiritual" realm—so we may think of "soul" belonging to this realm, as light to ether. There is added a new "spiritual" realm to those of the realm of matter and energy, and thus introduced a new type of conservation, namely, the conservation of character. This makes immortality a credible hypothesis. Men *may* be immortal.

But, what reasons have we to believe

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that they are? Here we need to go to religion. I will give three reasons:

1. Historically—the teaching and authority of Jesus Christ. To many, no other argument is necessary.

2. God is just and righteous.

3. The strongest appeal to me is my profound belief that God is wont to give us more than we deserve, or desire—belief in an abiding sense of His bounty. Men whose lives have been spent in studying Nature are overwhelmed by this impression. For myself, if I am to stake all I have and am and hope to be upon anything, I will venture it upon the abounding fulness of God. As the heavens are higher than the earth; so, are His ways higher than our ways; and, His thoughts than our thoughts. Nature confirms my confidence, that if it is not like our noblest hopes and dreams it will transcend them.

Personal immortality—the continuance of conscious life—the development of that which is noble in us and the elimination of

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that which is base—a human society cleared of all that now perplexes and degrades it—this picture seems to point indeed to the Kingdom of God. And, the greater possibility—the growth of faculties of appreciation of spiritual things, which we now perceive dimly, if at all—exceeds our imaginative powers.

HENRY NORRIS RUSSELL,
Princeton University.

From "Fate and Freedom," by Henry Norris Russell, copyright, 1927, by the Yale University Press.

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The Jewish religion, clearly and unequivocally, teaches the belief in the immortality of the soul. And only religion is the foundation for a belief in personal immortality. Man, as a thing in nature, is an insignificant atom, tossed by forces which use him for unknown purposes beyond himself. Man, as image and child of God, has something in him that is indestructible. Thus, the Scripture says, "The dust will return to dust and the spirit will return to God who gave it." And if there is no death for the spirit, the only kind of immortality in which we can be interested is personal immortality, which means that our personality will, in some form, survive. Judaism says, in the words of Job, "But as for me, I know that my Redeemer liveth. And when, after my skin, this is destroyed, then without my flesh, shall I see God."

The dominant motive in Judaism, which made it teach the resurrection of spirit and body, and the deathlessness of the human soul in the future world, is the desire for

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justice for the individual. A moral God must have a perfect law of compensation. And so there was no question in Judaism of the survival of the soul after death.

This belief in personal immortality is, however, a subordinate belief in Judaism. The mind of the professing Jew is not concentrated upon it. What he is specially taught is so to live on earth as to create the Kingdom of God here. Judaism is, to a great extent, a this-worldly religion. Man should become absorbed in his work for righteousness, in his practice of justice and loving kindness. He shall so completely walk with God here that he need not worry about his condition hereafter. Professor Moore of Harvard in his book on "Judaism," the best description of Judaism extant, has a striking sentence, "There is no indication that the pious Jews were afflicted with an inordinate preoccupation about their individual hereafter." The Jew was not encouraged to brood over the mysteries of the hereafter. Judaism makes a man

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say, in the simple words of the Psalmist, "In Thy Hand, I commit my spirit, Thou hast redeemed me, O Lord, God of truth." We should so live on earth as to prove the eternal nature of our spirit and leave the mysteries of the future world to God, who will, in justice and loving kindness, reveal them to us.

SAMUEL SCHULMAN,
New York City.

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We live in a perishing world. There seems to be no permanence. "Change and decay in all around I see"—this is the inevitable program in both the organic and inorganic kingdoms. Birth—then decay and death is the witness of all human history.

This impermanence of the material world has become more vividly apparent through the findings of modern science. By means of the X-ray we look straight through so-called "solid" masses. Radio has banished space. Science is making the world look like a sieve. What is left? Not much of the "everlasting hills," nor of old-fashioned "matter." All that remains upon which to place dependence is spiritual forces.

Looking from a more positive angle, the observant man must be impressed from the facts that face him daily with the essential truth of Horace Bushnell's sermon-theme, "Spiritual Things, the Only Solid."

Everything worth while in modern prog-

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ress and present-day civilization is built upon moral values. Love, justice, mercy and righteousness—these are the ethical qualities whose progressive realization is giving increasing worth to human life. Their opposites make for degeneration. The world is preëminently a stage upon which to develop character. Is the mighty process to stop with three score years and ten? I think not.

Immortality cannot be “proved.” Not much for that matter can be proved about love or life itself. The fundamental assumptions by which we carry on our existence are incapable of rational explanation. Is it reasonable then because logical proof of continuance is lacking to affirm that all moral values and all progress in their realization must in the end be scrapped?

But personal immortality? All life proceeds on the principle of individuation. Why depart from this principle in the consideration of immortality? To those of us who accept the doctrine of the fatherhood

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of God, moreover, personal immortality becomes a necessary corollary of His love.

"I believe . . . in the life everlasting." How does this belief work out in life? Does it meet the pragmatic test? Generally speaking those who hold to this conviction or have inherited its hope or have absorbed its inspiration from those with whom they have come in contact are the most successful in making life "worth while" to themselves and their fellow-men. No such "good" I believe will ever be destroyed. Nor will those who hold to the doctrine of personal immortality be disappointed.

LEWIS O. HARTMAN,
Editor, Zion's Herald.

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My belief has become a certainty, without any background of faith or revelation. Five years of experimentation with the Margery Mediumship, conducted with unemotional critical observation, by a group wholly scientific, has established, to my mind, the following facts:

"Walter," deceased 15 years, brother of Margery, has talked with our circle freely for four years. His voice, loud and clear, continues and is in no way impeded when Margery's mouth, lips, teeth, tongue and cheeks are wholly controlled by mechanical means.

"Walter" can produce under strict mechanical control of the medium, on a marked piece of dental wax, in the presence of one or many expert observers, a constant finger-print, not that of any sitter. One-third of a thumb print on Walter's razor-handle is identical, line for line, with our seance-print. This print also resembles Margery's thumb 45% and that of the mother of "Walter" and Margery, 70%,

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which is a proper relationship of prints between brother and sister, and son and mother. A thumb-print means an individual.

"Walter," in the dark, in the absence of Margery, can perceive a word or figure on a card selected by mechanical chance, and later the same night, can cause Margery, 8 miles away, another medium 250 miles away, and another 450 miles away so to produce each a partial description of the selected card, that the combined descriptions make an accurate whole: a perfect cross-correspondence.

Thus "Walter," indentified by a thumb-print which has been subjected to worldwide police expert criticism, can make intelligent cognitions in the absence of a medium and convey them, most ingeniously subdivided, to three distant mediums. This experiment separates "Walter" from Margery. "Walter" is not a subconscious impersonation.

The other phenomena of this medium-

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ship, first and last, include every kind recorded in metapsychic history. We are overwhelmed by their variety and significance.

We feel confident that the observations made are truly scientific and will endure. Established science is "perhaps the cleanest thing in the modern world," but the attitude of orthodox science towards "the spiritual problems of man needs no longer be regarded as stultifying: it is merely irrelevant."

From the identified "Walter" we get a vista of his present life which suggests the "desirable" survival of Lowes Dickinson: which is one in which "a continuity of experience analagous to that which we are aware of here is carried on into a life after death, the essence of that life being the continuous unfolding, no doubt through stress and conflict, of those potentialities of Good, of which we are aware here as the most significant part of ourselves."

L. R. G. CRANDON,
Boston.

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I believe that I shall have a conscious and active life, in some other body or form after my days are numbered here. God has been good to give me 72 years of adventure in a wonderful world. I have no reason to doubt that his goodness will continue to be expressed in giving me life and love and friends and work. I am better fitted than ever to go on and accomplish things, but my bodily machine begins to rattle.

I cannot consent that all this movement is to end when this present body begins to break down and fails to function. I remember that we once drove a Ford that had to be cranked, which sometimes flew back and bruised my arm and in the storm had flapping curtains whose buttons were usually absent, and I was never sure of getting safely home with it—and now we drive a six-cylinder machine—warmly and comfortably—regardless of climate or weather—over vast continental spaces that were once the mysterious regions of wilderness.

And I reason that when this two-cylinder

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sputtering machine, my body has done its work—with its fenders stove in, and its radiator leaking, there remains somewhere in God's great garage a finer instrument ready for me, competent to carry my growing mind and heart into other and farther regions of the illimitable gardens of God. And so I sing with Henry Van Dyke—

“Let me but live my life from year to year
With forward face and unreluctant soul,
Not hastening to nor turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a
whole

And happy heart, that pays its toll
To Youth and Age, and travels on with
cheer.

So let the way wind up the hill or down,
Though rough or smooth, the journey will
be joy;

Still seeking what I sought when but a boy,

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New friendship, high adventure, and a
crown,
I shall grow old, but never lose life's zest,
Because the road's last turn will be the best."

DAN F. BRADLEY,
Pilgrim Church, Cleveland.

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The Lasting Quality of Love

The comrade that once marched with me,
Or dared adventure keen,
My spirit's comrade still shall be
Tho' silence intervene.
The friend with whom I once have shared
Some banquet of the soul
Can never from my heart be spared
Tho' seas between us roll.
This lasting quality of love
A part I take to be
Of that safe treasure laid above—
And—immortality.

WILLIAM GOODELL FROST,
Berea College.

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All our highest knowledge and experience, every fact of nature and of human life, points to the probability of life continued beyond the grave. Men have always felt within themselves the longing for immortality. We see the evidence of this in the pyramids of Egypt, in the legends of Greece, in the history and customs of every race. And the higher men have risen, the deeper this longing has become; the greater and nobler the soul, the more impossible for it to believe in its own extinction.

We cannot believe that the purpose of our creation is fulfilled by our brief existence on this earth. God has woven the hope of immortality into the very texture of our being. And yet, confronted with the great fact of death, this hope of the future life is inadequate and uncertain.

As we meet the deep sorrows of life, as we stand beside the newmade grave, we need something more than the speculations of philosophy or the guesses of human rea-

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son. The help that we need is given to us in Christ, the Son of God.

It is Christ who has changed hope into assurance, speculation into faith, longing into certainty.

In the risen Christ we have God's own answer to the longing which He has implanted in our souls.

The message of Christianity to the world is not a vague philosophy of the immortality of the soul.

There would have been no gospel from above in that, nothing that could have produced those results which the gospel has brought to pass in the lives of men.

It is the actual resurrection of Jesus Christ from the grave, the fact that He rose on the third day from the dead, which has brought life and hope from above, and has met the need and longing of the world.

And if this is true of Jesus Christ can we doubt as to who He is, and what our faith in Him ought to be?

It is this stupendous fact of Christ's

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resurrection which changed the course of history, which inspired the apostles with a faith that nothing could resist, which for 2,000 years has given faith to the dying and comfort to the mourners, which has been the divinest force for good this world has known and is today a mightier influence than ever before.

And so, with the Christian Church throughout the world, we lift up our prayers, and hymns, and thanksgivings this Easter to Him who says to us, "I am He that liveth, and was dead, and behold I am alive for evermore," and whom we shall soon meet face to face in the life beyond.

*WILLIAM T. MANNING,
*Bishop of the Protestant Episcopal Church,
New York City.*

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To believe in the reality of Christ's resurrection has always been a goal for most of us, but if we have stopped there, how poor indeed is our faith! Your faith and mine took a giant's power to do a very small work—a hurricane to drive a windmill.

It is not believing in our Lord's resurrection and His living presence with us today that is hard; **IT IS LIVING OUT THE MORAL IMPLICATIONS OF SUCH A FAITH WHICH IS THE MOST SEVERE OF ALL OUR CHRISTIAN TESTS.**

We have a remarkable confirmation of this in Paul's own method of conviction as to the certainty of Christ. He states it in a fashion that will not be apparent at once when he says (as the King James Version renders it) "Set your affection on things above." This version is at once both inaccurate and revealing, for it has blundered upon a beautiful truth, much as a traveller in the spring woodlands may lose his path but thereby stumble into a lovely dell of

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ferns and flowers. The literal translation is "Be minded" or "Think," but the haunting phrase "Set your affection" is far more appealing and powerful. There is a completeness about the affection that the mere mind can never disclose. When I give my mind, I can only completely respond to God's love in Christ by adding thereto my affection, my deepest love. **TO KNOW CHRIST IS TO LOVE HIM! OR, TO LOVE CHRIST IS TO KNOW HIM BEST!**

And this simple affectional relation to Christ is my complete philosophy of personal immortality. I am not bewildered nor disappointed because I cannot work out, either in science or metaphysics, any proof for immortality, personal or otherwise. Science is doing wonders, and is pointing inevitably to a plan of Divine Love that takes in the whole creation. I do not believe that God will leave man out of that plan.

It is therefore the ethical demands of

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my nature that make me sure of immortality. Just as surely as my love for God as I know Him in Christ is a valid truth for me, so surely I trust that this Love will not let any disaster come to me nor to any of God's creation. The apparent defeats and disasters are only steps in a long process of which God's Love is fully in control.

WILLIAM LLOYD IMES,
St. James Presbyterian Church,
New York City.

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Why do I believe in personal immortality? Because God is God and man is man and life is what it is. Once we see what it is that gives dignity, worth and meaning to life, argument for immortality is not needed. Until we do see it, argument is useless. Faith affirms that life has value. Religion is the realization of the value of life. Faith in immortality is faith in the conservation of the highest values of life. Since these values are personal values, faith in personal immortality is inevitable. Think it all through, up one side and down the other, and personal immortality is the only imaginable way of conserving the precious values of love, mercy, justice, character, which are as much a part of the universe as pig-iron and potash; values which the universe has toiled through long eras to achieve, and which humanity has aspired through ages to realize. If such values are valueless, no sane man would have immortality at any price. It would be a doom, not a destiny.

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There is something in man more than man, something which will not let him rest, much less die, until his manhood has attained its ideal and goal. We should need religious faith if the objects of it did not exist, since we did not create the facts which have given rise to it. Life is brief and broken; but by all the higher promptings of our own nature we are commanded to live for immortal things—for truth, purity, equity, love—qualities which belong to the eternal life. Manifestly the soul is as immortal as the moral order which inhabits it, else morality were a mockery. Frail we are and fleeting, but in their outworking the laws of the moral and spiritual life reach far beyond life and time and death, and become prophets of a life that shall endless be.

Manifestly, if we are immortal at all we are immortal here and now, and to discover that fact and living accordingly is what Jesus called the Eternal Life. Immortality is one thing; eternal life is another. The

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one may be mere duration, the other is depth, richness, radiance of life, overflowing, sparkling, free. The one endures, the other achieves and is a creative, constructive force in personal and social life. The fate of civilization rests with those who are citizens of eternity in time. All the dear interests and institutions of humanity have their basis in the Eternal Life, else they cannot abide.

JOSEPH FORT NEWTON,
Memorial Church of St. Paul,
Philadelphia.

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My own faith in personal immortality is closely bound up with my faith in the order and meaning of the universe, in the significance of human personality as a clue to that meaning, in the unrealized capacities latent within us all, and especially in the conservation of our highest values beyond the settled past and beyond this shifting present.

I freely admit that none of these faiths can be conclusively demonstrated, and that they are therefore constantly open both to question and to doubt: but I find that all of them can be rewardingly and adventurously lived for and by. Though the purpose so to live encounters plenty of shadowed and stormy days, and difficult stretches where one sees barely a step ahead, I find also that sooner or later the sky clears and the road reappears in the world within, as in the world without; that there is sufficient sustenance for the long slow climb in the spiritual support which *both* these worlds provide for those who make large demands

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upon them; that there are heartening glimpses now and then of the road far above and far ahead; and that there is always the inspiring company of those who live and have lived by this same faith. Personal immortality is for me the higher range, beyond the foothills that shut in our horizon, to which this present road will lead if we follow it persistently and far.

I find this faith confirmed more surely when I look at some others than when I look at myself; and this fact is my own best answer to the recurrent question whether my faith in immortality is any more than my own instinctive desire for self-preservation rationalizing itself. I have known many, living and dead, for whom I can far more confidently claim immortality than for myself—some of whom never themselves claimed it. The universe must indeed be both irrational and tragically wasteful, “if out of deference to a few particles of disordered matter it exclude so fair a spirit”—and spirits so fit to survive.

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The fact that in the limited area of my own personal experience these great souls have gained a permanent place all their own, and saved their lives by their very willingness to lose them, leads me to believe that over the universal area of cosmic experience the same great principle must somehow hold true.

How and where this immortal life goes on, I do not know, and am more and more content not to ask. "It doth not yet appear what we shall be." Our thought of life under other conditions than these, like our thought of God, must inevitably be in pictures drawn from the life that now is. But I find that it always matters much less where one is, than whom one is with. That familiar fact gives its own intimate comfort and thrilling hope to the assurance of Christian faith, that those whom we have loved and lost awhile are together "with Christ," in the Presence where there is fulness of joy, and the fountain of life itself.

CHARLES W. GILKEY,
University of Chicago.

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There are four reasons why I hold a belief in immortality.

First: The hope of immortality is coeval with human self-consciousness. It is a universal experience which has given content to human life and has afforded man everywhere the courage to face the perplexing enormities of life. To me there is truth and reality in a universal spiritual hope which expresses the longings of humanity.

Second: For me, Science strengthens the hope of immortality. Science teaches axiomatically that matter cannot be destroyed; it only changes its form. If it be true that the material part of us humans cannot be destroyed but only changes its form, how much more reasonable is it to believe that the spirit within us, which makes us human, cannot be destroyed when the body returns to the dust? With regard to the body, scientists are promulgating the theory that there really is no point where one can say "here is life" and "here there is

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no life;" how much the more truly can this be applied to the soul!

Third: Religion, the one human intellectual process which has for a myriad of years attempted to delve into and deal with man's spirit, also strengthens my belief in life after death. Religion postulates law and order in the universe derived from a super-intelligence called God. From this postulate religion derives ideals of justice, of righteousness, of love, which are the common search and the principal aspiration of all humanity. Knowing that human life on earth is short and incomplete; experiencing injustice, unrighteousness, and lack of love; believing that the source of the law and order of the universe is likewise the source of the demand for justice, righteousness, and love, it is reasonable to hold to the theory that since these are not achieved during the short and incomplete span of this life, they are compensated in a life after this.

Fourth: Human experience tends to

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strengthen a reasonable belief in immortality. I cannot believe that the grave is the end. If it were, life, always incomplete at death, would seem to be purposeless; and my intelligence revolts against the idea of purposelessness in the universe and in human life. This much human experience has made certain: that our thoughts and deeds wield an influence upon and mould the characters and work of those who come in contact with us and upon those who follow us. If then there is no personal immortality in the sense of the old theology, there is obviously immortality in the continuity of the life of the race. This, too, however, is personal immortality, since within the continuity of the life of the race man expresses himself as an individuality and a personality.

ISAAC LANDMAN,
Editor, The American Hebrew.

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I believe in personal immortality not as an inherent right of the individual or of the race, but as the gift of God who in His creative processes has been the source of all life in all of its successive origins and developments.

It is not the question of our egotism or our personal desire, but of the dignity and significance of God Himself. It is not the egotism or claim of the individual citizen to citizenship, but the dignity and significance of government which creates, trains and develops its citizenship in realizing the real commonwealth.

It is not the desire to live our little lives eternally in our own way, but God's creative plan to build His universe of personality as well as of material processes. Is God only a factory owner and operator looking for profits and using men as tools? Or is God the head of a commonwealth of personalities, a Father with His family?

I believe that God has a care for me, even though I am but one of the smallest items

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in His creation. A teacher can care for a room full of pupils, a manufacturer for his thousands of employees, and a government for its millions of citizens. There are general principles of operation in which all share. Finitely we are attempting the ideal which after all is the infinite.

Jesus in poetic fashion stated that God cared which is a universal and eternal principle. Why should we set limits to God's infinite abilities when we in our finite efforts attempt the same? I am confident that God's last word of creative power is not the annihilation of the personality of man. The words of Jesus assure me that physical death is only a transition, it is not the end. There is more.

More than the "haunting sense of immortality" is the conviction that the universe so far as man is concerned is utterly meaningless. With the assurance of immortality, and in a personal sense because of personal responsibility and opportunity, the universe takes on vital and abiding meaning. It is

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not simply the instinctive sense of personal preservation, but it is man's sense of the justice and meaning of life. These are moral qualities. Man simply can not believe that God has created and lighted these moral fires within the human spirit in order to quench them in dust and ashes.

It is a venture of faith made necessary by the very nature of our personalities and the reasonableness of God's creation. The words of Jesus strike deeply into the very roots of our own souls with infinite satisfaction both because of the completeness of His own life and character and the assurance of our own destiny,—“Because I live, ye shall live also.”

WARREN LINCOLN ROGERS,
*Bishop Co-Adjutor, Protestant-Episcopal
Church, Ohio.*

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What do I believe about immortality? I cannot remember that I was ever able for long at a time, even when I had no doubts concerning the theological traditions in which I was brought up, to feel very enthusiastic about the thought of life after death. What the human being instinctively feels is love of life, life here, and of familiar objects, scenes, persons; and it would be hard to find any heart that does not sometimes sob to Keats' plaint in one of his letters to Fanny Brawne, "I long to believe in immortality. I shall never be able to bid you an entire farewell."

I doubt, however, whether that implies a longing for life after death in any sense that a thinking being can make intelligible to himself. It is important to remember that countless numbers in all lands, including for example the men of Old Testament times, have lived useful and saintly lives though they know that "the dead praise not the Lord, neither any that go down into Sheol." Certainly too much of Christian

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preaching about a life after death has been a catering to selfish and childish fears and hopes. Such preaching has assumed, nay said, that "death is nothing," which is evasive and cowardly, and which robs life of some of its tragic beauty and grandeur. Far nobler and more "Christian," Keats' cry:

"Why did I laugh tonight?

I know this Being's lease,
My fancy to its utmost blisses spreads;
Yet would I on this very midnight cease,
And the world's gaudy ensigns see in
shreds;

Verse, Fame and Beauty are intense indeed,

But Death intenser—Death is life's high need."

On the other hand, I can muster no enthusiasm for those who deny that there is a life after death and who think that in loudly asserting this they have done something im-

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Immortality is the hope which I share with fellow men who have always and every where expressed this well-nigh universal yearning of the human heart. My own hope has been verified by my experience in seeing those suddenly disappear whose love was their very life—and mine. It had never ceased to bind us together when their presence had been withdrawn from sight or hearing however far or long. Why should it cease now that our love lacks only “the touch of a vanished hand, and the sound of a voice that is still,” my heart finds no occasion to ask. To imagine that the love which begets life; which is a source and constituent of the very consciousness of self; which was expressed by my loved ones with undiminished strength of thought and feeling as long as any means of physical expression lasted;—to imagine that this most vitalizing element of personality ceased because of some accidental rupture of a blood vessel in the brain, or the failure of the heart muscles to function, exacts more credulity than to take for granted that

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He can say with the old Emperor in O'Neill's "Marco Millions": "In silence—for one concentrated moment—be proud of life! Know in your heart that the living of life can be noble! Know that the dying of death can be noble! Be exalted by life! Be inspired by death! Be humbly proud! Be proudly grateful! Be immortal because life is immortal. Contain the harmony of womb and grave within you! Possess life as a lover—then sleep requited in the arms of death! If you awake, love again! If you sleep on, rest in peace! Who knows which? What does it matter?"

A. J. MUSTE,
Brookwood Labor College.

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You are asking for my views on Personal Immortality. Frankly, while the thought of Personal Immortality may be scientifically established some day, yet I cannot get myself to feel that it is the most important thing in the world, as so many men and women, more able than I, believe.

Of course, it would be of very great interest and extremely pleasurable to retain a personality after death that could, for instance, watch the progress of this world and see how we had been right or wrong in our endeavors while living here; and of course it would be still finer to be translated into a world far more advanced than this, where all the people thought straight and where spiritual values were the supreme values; but after all that sort of belief is not essential to making my life as effective and as useful and as "big" as possible.

The civilization I am using and enjoying is made up of all the things that countless generations of the past have handed on to it, even through suffering, self-abnegation,

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and martyrdom. Just as I will not allow a man to do me favors without doing something worth while in return for him, so it seems to me virtually impossible that I accept and use as fully as I try to do the civilization of the present world without trying to leave the world a little better than when I came into it.

Frankly, I cannot see how even the absolute surety of personal immortality would fundamentally aid human nature. Of course, it seems desirable at the present stage of our world that death should not end all, and when we lose a dear one, then there is no logical thinking, nor any such thinking as I am trying to do here that will in any way compensate for the hope of being reunited with them after death.

But even this does not bear very much analysis without showing that the thought is fathered by selfishness rather than by a real determination to pay back to civilization what we owe it and to find a "heaven on earth" in doing so.

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The hope of immortality may retard our work to make this world a "heaven on earth," although it is true that it helps many along this line.

Finally, I think we shall get a much more rapid progress towards justice and decent living, and the conquering of misery and disease, and friction and misunderstanding, if we have in mind a heaven to be made on this earth rather than a possible heaven to be made in some possible elsewhere.

Yet, in spite of what I have just said I am a theist and believe that there must be back of all creation something omniscient, omnipotent,—some God, if you will—and if it were possible to have direct communication with that power, it would be the supreme experience.

But, after all, even this is a personal thing which, in the final analysis ought to yield to a will and desire to pay back to civilization what we owe to it. We can best show our belief in God by helping the evolution of this civilization so that His handiwork,

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His intention, His wise planning may be
shown by the coming of a Heaven on this
Earth.

EDWARD A. FILENE,
Boston.

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The believer in Christ asserts: "I shall not in any part in any way, die. The whole of Me, of the real Me, Me myself, will escape death." And his faith finds abundant confirmation in the discoveries and the deliverances of modern science.

The Apostle Paul was a man of sublime genius, but never did his genius leap with greater, grander impulse to sublime heights than in his anticipation of the most brilliant results of twentieth century science: "We look at the things which are not seen: the things which are seen are temporal; the things which are not seen are eternal." The knowledge of Paul's day did not know this. The reason of Paul's day had not reasoned it out. Flesh and blood did not reveal this to the Apostle. He mounted in daring flight upon the wings of genius to a vision of this astounding truth.

The indestructibility of that which Paul terms the unseen and which he declares to be eternal, Dr. A. B. Cooke, while admitting "modification of form, alteration in

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size, in consistence, in arrangement of component parts, in incidental properties and characteristics," asserts definitely, almost dogmatically, "every atom that ever existed, exists now and will continue to exist. Mutation, yes; but unbroken, never-ending continuity."

Once started upon this path to a vaster universe our thought grows bolder. In what we actually know is no ground for disbelief in immortality. The contrary is true. In what we know is reason for believing, for trusting, for hoping. And each day's larger knowledge makes more reasonable our belief and trust and hope.

And here is an answer to the objection forever urged by the doubter and unbeliever. He tells you that wherever we find life it is associated with matter; wherever we find thought it is associated with brain. But granting for the moment that life does require an organism, that material for the perpetuation of personality and identity there must be, may not this organism find

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material and space beyond these utmost known vibrations of the palpitating ether? In this unseen universe of solidest reality and of potentialities even yet unconceived and inconceivable, mind, personality, identity—what we call the immortal soul, may well find—as it here finds in brain and nervous system—all the material, all the organism it will forever need. The things which are not seen are eternal.

Here then are facts, facts known to every school boy. If we are to live something must die. Only as something dies for us can we go on living. Death is the great minister of life.

We must not think of death as all evil. It seems so to us. Yet it is the shadow of death which sets all life in radiance. Death touches life with pathos, with beauty. Consciously or unconsciously, working through the thought of the individual or through the mind of the race, the sense of death brings meaning, solicitude, yearning, into our deepest and holiest affections. Whether

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we know it or not, it is the threat of Death, the pain and pressure of the possibility, of Death, which has entered into the protecting tenderness of husband and of wife, the father's unsleeping care, the mother's infinite love. We should not love one another so well throughout our life if we did not know that Death might part us. We should not cherish each other as we do if we did not know that at last Death will remove from us the desire of our eyes and the joy of our hearts. Life is better through all its days because we know that one day Death will come.

CHARLES F. AKED,
Los Angeles.

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I believe in personal immortality because I believe in man, in Christ and in God. But I hold no dogmatic view of the nature and activities of man's being and life after the dissolution of his physical organism through which he expresses himself in this world of time and space. The universe that made me and gave me a physical body suited to this physical world can and I believe will give me a non-physical body suited to the world beyond the grave.

As the butterfly transcends the grub from which it springs, so man's being and experience after death transcend his being and life on earth. A man can no more conceive his own post-mortem life than can a fish conceive the life of a bird.

Man is a paradox. He lives in two contradictory worlds. He unites in himself the physical and the non-physical, the finite and the infinite, the temporal and the eternal. But that which makes him man is the mental, moral and spiritual elements of his being. His essential being is supra-tem-

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poral, supra-spacial, supra-material, supra-natural. He has latent capacities for being and experiencing beyond anything now realized.

Many are the mysteries and perplexities of being and becoming, and especially of man's origin, development and destiny. I long since discovered and am increasingly impressed with the fact that in his present stage of existence man's thinking apparatus and his limited, terrestrial experience disqualify him from knowing fully and really *any* ultimate reality, even his own. He necessarily thinks in terms of time and space and matter. It is, therefore, impossible for him to conceive concretely of personal life apart from his present physical organism. Yet the implications and supra-physical qualities of his life and being justify man's practically universal belief in life after death.

But my more or less hesitating belief in personal immortality based on reason is given solid foundations in the life and death

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and resurrection of Jesus. He brought true life and true immortality to light—quality not quantity—life in and with God, not mere, bare existence, infinitely continued. Jesus was the noblest, deepest, truest expression in human terms of the heart of the universe. God was in Christ, not only reconciling men and women to Himself, but revealing Himself to them as He really is in His eternal character. Jesus was at once the highest development of man, and the truest revelation of God—the God-Man—God incarnate. Since Jesus, all thoughtful men must believe in God as Christ-like, if they believe in God at all. Because of Jesus I believe that God, the soul and center of the universe, is good and true and loving, as well as omnipresent, omnipotent and omniscient.

And I increasingly believe that every human being shares intrinsically in God's nature and may, if he will, share and share consciously in His character, interests and objectives.

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The longer I live the more amazing does this world become to me, and all things therein, and especially man. The whole universe, I increasingly see, is rational and honest. A materialistic conception of the universe is increasingly irrational, inconceivable. A mechanistic view of nature really explains nothing, not even an atom, least of all man and his destiny. Only a spiritual conception and interpretation of nature make it rational, give it meaning. And in this spiritual interpretation man's personal immortality is one coherent and essential element.

My belief in personal immortality, therefore, is but a part of my total understanding of nature, man, history and God.

SIDNEY L. GULICK,
*Commission, International Justice and
Good Will.*

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There probably never was a time when men were as curious and as eager for satisfaction concerning personal immortality as in this age of scientific knowledge and reliance upon it. Heretofore they had an unquestioning faith. Now they ask for knowledge. Yet while there are a few eminent scientists who believe that knowledge is possible on this obscure subject and that science has itself been able to throw some light upon it, most scientists regard it as outside of the field of the physical sciences. As to the newer sciences, biology and psychology, which have to do with life itself, they confessedly have nothing to offer. Some of the foremost of psychologists even are convinced that man is no more than a physical machine, and most scientists, it may be said, have abandoned entirely the field of mysticism, which includes religious faith, upon which belief in immortality has always been founded.

When men who devote their lives to seeking knowledge are in such doubt, it is not

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to be expected that the layman can have much to offer to clear up the question. Yet there are other men who have devoted their lives to what St. Paul termed "the things of the spirit," who have an inner assurance of faith, who report remarkable proofs of answer to prayer and who have their testimony to give to inquirers. In the absence of any light from the sciences the best counsel should be to weigh what the religious leaders have to offer concerning faith in personal immortality.

Whatever its scientific value, probably the strongest bulwark of faith in immortality, as in religion, is the universal sense that humanity has had in all ages of a life that is not extinguished when the body decays and returns to dust. This is not a merely superstitious notion. The conviction of such a man as Phillips Brooks is worthy of serious consideration. Physical science itself may even be said to be in harmony with the belief, at least in so far as it teaches that there is a progressive develop-

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ment toward the highest form of life; and if so, why not to a form still higher and not attained on this planet? Physics reports first of all gas, then star dust, then as planets are thrown off by suns, the crystallization of gases into the physical elements, hardening into water, metal, rock and finally earth and soil by erosion, then vegetation springing from water or soil, and on to the most primitive forms of animal life, culminating in the human body, mind and personality, and at this point anticipating a higher form of life hereafter. The body returns to star dust and gas, but how about this "life"?

The notion of personal immortality, therefore, is something more substantial than sheer superstition. A negative but impressive argument for immortality has been the agreement of the greatest thinkers, including the greatest cynics and pessimists, that with immortality excluded, man and human life are so inexplicable that the universe itself must seem irrational or insane, certainly without an object or purpose. Yet

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the individual life is sustained by a sense of purpose of some sort. It would appear then that man in possessing a powerful sense of purpose is superior to the universe itself and as a whole. Most thinkers of the past have agreed that the argument for God and for personal immortality is identical. God and immortality stand or fall together, because otherwise nothing can be seen but futility and final failure, the spirit of the universe being a vast, disillusioning irony. When men cease to believe in immortality they will disbelieve in God and then in any and all ideals. Voltaire's statement has often been quoted that "if there were no God it would be necessary to invent one."

Scientific proof of immortality certainly does not exist. Yet men have always believed in things that they could not scientifically prove. It is enough to say that science does not deny this faith of mankind in a continuing life hereafter.

ARTHUR CAPPER,
United States Senator.

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The world is constantly getting better. History shows that the entire universe has very slowly but constantly progressed from the time when all the planets were one mass of burning gases. As nature is allowed to take its course, everything works toward a healthier, happier and more beautiful world. Every great scientist is an optimist. All things work together for good to those who have a true perspective of life. Hence my job is to enjoy this wonderful world and have a part in its development. As a help in this job, I believe these ten things:

1. Man is a free agent. He has the choice of co-operating with God's great purpose through worship and service to others; or of bucking progress by thinking only of himself; or of being indifferent without any real goal. Surely all sensible people should want to be in the first group and co-operate with the great purpose of things and be a part of such movements as are working toward this end. This is why

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I attend church and try to be of some service to my fellowmen.

2. Inward happiness is the great goal. Those of us are happy who cheerfully take things as they come, fit in when, as, and if we have opportunities, and remember that we cannot be fully happy until others are happy likewise. Happiness cannot be bought by money, fame or even health; but comes from a contented mind and through the simplest and freest things of life, which are within the reach of all. I have in mind the sunshine, the woods, the flowers, the birds and most of all my horses and friends. This is why I love things that are real.

3. It is wrong to judge others. The progress of the world demands as much difference in humans as in animals, plants or the elements. Every person has what seems to be good and bad traits, but only God knows which are good and which are bad. What seems bad in one age or nation is good in another. My job is to respect everyone; to hate no one; to crush jealousy;

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and let all—so far as possible—lead the life they crave.

4. Progress usually develops through persecution. The stock of corn must die in order to bring forth the new ear; the mother must suffer in order to give birth to her child; while those who are first to adopt new customs are invariably criticized. It is probably well that this should be true, as it tends to keep things in equilibrium. Hence, one should be sure that he is persecuted for "righteousness" sake and not for something for which he deserves persecution. Nevertheless, all should realize that the world gets better through struggle, sacrifice and the willingness of some people to blaze the trail. This is why I am content to be criticized and ridiculed when others disagree with me on positions I believe to be right.

5. Worry is the unpardonable sin. Worry never does any good; always does some harm; and is the best evidence of either poor health or a weak soul. Worry

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is to life and progress, what sand is to the bearings of a perfect engine. Jesus' great contribution to the world was the message that real happiness comes not through material possession, but through serving others and trusting God for the results like "the lilies of the field." This is why I try never to worry; but endeavor to accept Jesus as my Master and trust for the results.

6. Prayer is the greatest of undeveloped powers. We do not understand it any more than we understand gravitation or electricity. Moreover, the whole spiritual world is in its very infancy,—where the electrical world was in the days of Franklin, 150 years ago. But we do know that through prayer we can get synchronized with the great eternal purpose. This gives us faith, health, power, and—that great possession—a proper sense of values. This is why I pray.

7. We owe much to the experiences of previous generations. The best record of

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the religious experiences of our race is found in the Old and New Testament. Although other races have their Holy Books, the Old Testament of the Hebrews is the one which best presents a religion with one God—a Spirit—who is to be worshipped in spirit and in truth. The New Testament is the best presentation of the teachings of Jesus of Nazareth and his immediate followers. Other fine books have since been written; but none have so stood the test of time. This is why I read the Bible.

8. Belief without action is futile. It makes little difference what I confess unless I act in accordance with these confessions. The motive power for good through which God must work are my emotions. The emotions are that part of my anatomy which spiritual power fires and true prayer inspires. This is why I believe it is wrong to suppress the emotions, but I do pray for Divine Power to direct and use them properly.

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9. Self-discipline is a requisite of happiness. To be happy one must learn to do the things he does not want to do when he does not want to do them. Securing an education, creating a business, enjoying married life, raising a family, and keeping one's health demands sacrifice. The person who always expects to have his or her own way is destined to be unhappy. Besides, the greatest joys come from solving the hardest problems. This is why when climbing hills I keep in mind the fine view which will come to me when reaching the summit.

10. Finally, I believe I shall never die. There is no reason why the spiritual elements of life are lost at death any more than are the physical elements of life. My spirit will leave this body and may join other spirits, but it can never die. Moreover, everything we do lives forever and—like a stone thrown into the ocean—never stops making waves. Hence, real men should want to be honest and natural so as to be

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eternal even at the risk of being unconventional. Conventions change, but life is eternal. This is why I have no fear of death.

ROGER W. BABSON,
Boston.

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You are the first, you I have known so long,
Whose death was deadly, a tremendous
wrong.

Therefore I seek the faith that sets it right.
Amid the lilies and the candle-light.

I think on Heaven, for in that air so clear
We two may meet, confused and parted
here.

Ah, when Man's dearest dies, 'tis then he
goes

To that old balm that heals the centuries'
woes.

Then Christ's wild cry in all the streets is
rife:—

"I am the Resurrection and the Life."

VACHEL LINDSAY.

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